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THE CHRISTIAN CONFLICT:

A TREATISE,

Shewing the Difficulties and Duties of this Conflict, with the Armour, and speciall Graces to be exercised by Christian Souldiers.

Particularly applied to

MAGISTRATES } { HUSBANDS, } { PARENTS, } { MASTERS,
MINISTERS, } { WIVES, } { CHILDREN, } { SERVANTS.

The Case of Vsury and Depopulation, and the errours of Antinomists occasionally also discussed.

Preached in the Lecture of *Kettering* in the County of *Northampton*, and with some enlargement published by IOSEPH BENTHAM, Rector of the Church of *Broughton* in the same County.

LONDON,
Printed by G. M. for *Philemon Stephens* and *Christopher* [illegible] golden Lion in PAVLS Church-yard.

TO THE RIGHT

HONOVRABLE,

EDVVARD Lord MOUNTAGUE of *Boughton* in the County of *Northampton*, increase of *grace* in this *life*, and the full fruition of *glory* and *happinesse* in the *life to come*.

Right Honourable, my very good Lord, and singular good Patron,

IT being an easie and no difficult thing for *Momus* to picke quarrels in another mans tale, and tell it worse than himselfe, it being a lesse practice and performance to finde faults than to mend them; A strange, savage, and uncharitable humour, inclining to mis-judge off, and mis-interpret other mens actions, rather than to give them a Christian and charitable construction, too much abounding in the world,

so that nothing can be so well done, but it shall be co traried of the evill; it being a thing incident, and a most certaine in all mens natures, to behold with so eyes the new-growne felicities of others, and t exact a sharpe account of their doings, especiall whom they have seene either inferiour, or in equalit with themselves: And writing of Bookes in th learned and laborious age, being as souldiers in peace chimneyes in summer-season, and as setting of corn to sale in the yeare of plenty, wherein it was disdaine and despised by many, desired but of few: I thought it frivolous, if not a folly for me once againe to adventure upon the common stage and the worlds theatre in this kind. Yet in regard of that allowance and approbation my former Booke of *the Society of Saints* hath found amongst grave and godly, learned and judicious men; that the world might not sinisterly suppose me to be more careless and lesse diligent at *Broughton* than I was at *Weekly*, like Saint *Hieroms* zealous Monke, but a luke-warme Abbot; or like unto such faint or faithlesse fishers, who having caught that which they coveted, hang up their nets, and leave off to labour any longer. That I might manifest mine earnest desire to imitate (although a farre off) him whom I succeed, who living was my patterne I pitched upon for imitation, my famous predecessour M. *Bolton*, whose singular rare parts noted in him, have won and wedded to him as great reputation and respect as any man living this day carrieth or can have of his degree and quality: A man of blessed memory, yea such a one, that they who knew him, could not sufficiently esteeme him, and they who

did

did not esteeme him, did never sufficiently know him; whom living I loved and admired, and being dead, I desire to follow. That as I do not envy and repine at other mens rich gifts with an evill eye, so to signifie and shew that I do not despise mine owne poore mite with a wayward and wicked heart, but do desire to get and gaine something with my small talent unto my good and gracious Lord, blessed and bountifull Master: That I might a little unwinde my selfe out of that so intricate a labyrinth, in which my heart and best thoughts are and have beene a long time much intangled and inthralled, I having often exactly examined and throughly tried and pared my thoughts to the quick; how to testifie and tell abroad my humble and hearty, my true and unfained thankfulnesse for your Lordships redundant and reduplicated favours, munificently heaped upon mee, (I much abhorring their too bad dispositon, which neither affoord love, nor requite it, which neither offer it with kindnesse, nor accept it with acknowledgement) not onely in placing and planting me at *Weekley*, nor only in countenancing me and my Ministerie being there seated and setled, whereby I was much animated and encouraged, and continually and copiously contributing to me so often and in such abundance, that I, my no little charge and great family lived with comfort, contentment and plenty, even to admiration, if not astonishment of all such who did not advisedly consider Gods secret blessing, multiplying and making to abound a little meal sensibly and plentifully where and when himself pleaseth; and who were not acquainted with the ever-running

fountaine of your Lordships liberality flowing over not onely to our refreshing, but enriching: But also after foureteene yeares triall and experience of me, in transplanting mee to *Broughton* to succeed M. *Bolton*, of whom I may truly say as Saint *Augustine* did of Saint *Cyprian*, *Multi erat meriti, multi pectoris, multi oris, multæ virtutis*, He was worthy, wise, eloquent and religious. I have presumed to publish this small Treatise, not expecting by thus doing to gaine either riches or preferment, I having of the former to content me, and of the latter by your Lordships favour to the utmost pitch (if not further) that I expected: nor hunting after or hoping hereby to have credit and applause (I usually living solitarily and retiredly at home) well knowing that reputation is but a weake and wavering foundation, and that peoples affections oft raise mens hopes, and ruine their persons, and that wise men are not moved by rumours, since they grow by reports, and diminish by experience: and since that long continuance of a thing slakes the wonderment, and makes the wings of report to flag. But for the aforesaid causes and considerations, as also to do or attempt the doing of good in the Church and my native Countrey, well knowing that good intentions (except from selfe-perswasions against Gods commandements which are meere impieties) have such a sympathy with Gods own disposition, that he will both assist them for their better encouragement, and for others example; and well knowing that as a scout may upon an occasion heare and know what a whole host hath no present notice of; so I (who am no more,

John 7.14.

more a ſtranger in diverſe difficulties and diſtreſſes of Chriſtianity, and in many miſeries of this Common-wealth, than he who in a ſhip as a paſſenger, when it is in danger declares the ſame although no Pilot) have aſſayed, what in me is, the good of others, deſiring (and yet it is a folly to wiſh where there is no hope) that this which I have penned for publike profit might pleaſe all: But alas to have expected to plēaſe all men, I might rather have wiſhed (as I do no more) than imagined any poſſibility. Neither ſhall I much regard the malevolent bitings of envious carpers of other mens Writings. May it pleaſe your Lordſhip to take in good part this unfained teſtimony of mine obſequious love, officious ſervice, and humble thankfulneſſe unto your Honour (which I hope you will doe, ſince noble hearts take more thankfully that which a man deſires to give, than that he gives indeed) as alſo to ſuffer this Treatiſe to paſſe under your Lordſhips noble protection and patrocinie. To whom I preſent with my humble ſervice this ſmall Treatiſe.

Firſt, Not onely becauſe true Nobility grac'd with vertue and piety, are all combin'd in your Lordſhip Honours, Authoritie, and great places the top of the deſires of ambitious men, except they light on a nature of ſingular moderation, miniſter matter to great and grievous vices: to whom it is as little benefit and true content to have ſuch height of earthly happineſſe, wanting the uſe of them, as for a purblinde man to have goodly pictures, and dimme eyes to behold them. In the midſt of their plenty and redundance they wanting

the true comfort of conſcience; and the right uſe of their honour and high places, they are in the height of miſery. For, were they able to drinke up the pleaſure of the world in as plentifull manner as *Cleopatra* (who drunk the value of 50000 pound) at a draught; yet it is but a draught, and quickly downe; themſelves being like to greene and goodly boughs and branches, cut downe from trees to adorne mens houſes for a time, and then throwne to the dunghill. For, if all the gravell in their rivers were turned into pearles, and every ſhower of raine from the clouds above were a ſhower of ſilver and gold into their houſes: yet as the freſh rivers run into and end in the ſalt ſea, ſo ſhall all their honour end in baſeneſſe, all their pleaſures in bitterneſſe, all their treaſure in emptineſſe, all their garments in nakedneſſe, and their viands and delicacies in loathſomneſſe and rottenneſſe. Were they faſtned to their greatneſſe as are the ſtony mountaines to their foundations; yet are they not of power ſufficient to withſtand the power of the heavenly IEHOVAH, who commandeth the lightening and ſendeth forth the wind, and is able to ſhake the world and rend in ſunder the maſſe of the earth. Yea the faireſt and goodlieſt in body being ungodly, ſtand in danger of grievous diſeaſes, or of vile creatures to be conſumed: the ſoundeſt of underſtanding to be tormented in mind: the richeſt in treaſures to be ſpoiled in an houre: the beſt in health to be delivered to many and ſtrong deaths, not feared or ſuſpected. And therefore as *Damocles* when he ſaw nothing but his golden pots, his princely and magnificent

magnificent entertainment, his royall attendants, thought himselfe most happy; but when he cast up his eyes and saw a naked sword hanging onely by a horse haire ready every minute to fall upon his head, then he began to tremble. Even so these great and graceless men of the world, when they onely respect their pomp, they think there are none like them. But when they looke up to the great vault of heaven, and see the just God ready to powre downe his vials of vengeance on them, then they tremble. Whereas your Lordships humble deportment in such sublimities, digesting great felicity without surfet (a rare vertue in great persons) the many radiant and resplendent gifts and graces, for which D. *Hart*, and M. *Bolton*, and others, in their Dedicatory Epistles, have spread your honour and renowne, yet report was lesse than verity, renowne farre short of desert: for truth doth out-strip fame, and many other I would name, were I not unable to speake of them as they deserve, and in what I can unworthy; and did I not know how averse such praises are unto your Honour, accounting personall commendations of living great ones, in men of our sort, a verball simony, eternize your memory, and make you blessed to all eternity.

Secondly, Not only because of your Lordships noble Patronage of all good learning, so far forth as to be a bountifull and perpetuall benefactour to the breeding and training up of schollers in good literature, in a free and bountifull bestowing of Church-livings in your Lordships Patronage, but also in shewing singular regard and respect to the Ministers of the

Lord,

Lord, especially to such who are most painfull and industrious in the Church of God.

Thirdly, Not onely because of your Honours presence at the preaching of many of these Sermons in our Lecture much countenanced and encouraged by your Lordships not onely often, but usuall and ordinary frequenting the same.

Fourthly, Not onely because of your Lordships ingenuity, who will cover such slips and mistakings which may be in this as in other mens Bookes, your Honour well knowing that an errour at the presse is no calumniation in the Authour.

Fiftly, But also because I owe my selfe and mine utmost abilities to do your Lordship honour and service, for what I have and do enjoy. Might I therefore be so happy as to honour and renowne your Lordship, or stirre up some of your farre more able Chaplaines (for not so much is required of a little weake tree as of a great and strong) to do the same. If your Lordship be pleased to cast a favourable aspect upon these my poore, yet painefull endeavours: May I be an instrument to benefit, although but a few, and bring glory to God, which ought to be the end of all ends; I have the chiefest of my aimes and desires.

Thus leaving the successe of these my laborious endeavours to the Almighty, with my heartiest prayers to God the Giver of all good, That as your love towards God doth increase, so Gods love towards your Honour may increase also: So that the best blessings may ever rest upon your Honours Person, your honourable Lady, on your noble

noble Off-ſpring, whole family, and all your affaires, to your everlaſting honour in this life, and eternall happineſſe in the life to come, I humbly take my leave, and reſt,

Your Lordſhips Chaplaine

in all humble ſervice,

IOSEPH BEAUMONT.

To the Christian Reader.

Courteous Reader, good men have a notable hap and happinesse to be borne in one age rather than another: We in this, wherein wee enjoy extraordinary plenty of profitable excellent meanes of knowledge, by Pen and Preaching, in Presse and Pulpit: Yea so many and such, that I had not any intention to adventure in this kinde, untill by my betters encouragement I published a Treatise of the Societie of Saints, *the approbation of which with judicious men, who perused the same, hath occasioned and animated me to second the same with this of the* Christian Conflict. *In which had I medled with none, or onely meane men, I could not but expect rash and uncharitable censurers, since vertuous men (although men studious of vertue) can scarce find one hand to further them in working, yet commonly have often a multitude of evill tongues to speake against their honest doings: much more addressing my selfe not onely against Antinomists a lawlesse and licentious kind of evill speakers, but also against usurers and depopulatours the devourers of our common-wealth, and other such like disorderly dealers, which swarme in and swallow up our common-wealth; cannot looke to escape the scourge of tongues. But, the best is, I am as little ambitious of such mens good word, as guilty of their bad: and I had rather be dispraised for true speaking, than honoured for lying (although I know the most had rather*

rather be commended with lies, than reproved with truth, being perswaded that he in heart hath no true sincerity, which keeps his mouth shut to reprove vice. Many of these I encounter with have faire and plausible pretences, but by that meanes they are the more pernicious. A fowle scarre may be covered with a faire cloth, * and masked meaning doth more harme than bare-faced errour. I know it is a hard matter to make them see any thing, which have resolved before hand to close their eyes: that none are so blind as they who will not see: that no paradox is so strange but some Philosopher will undertake to defend it: no vice so foule, but it will have some refuge of apologie to maintaine it for good: yet will I speake the truth, not caring if they who brow-beat authority and antiquity, backbite me. Perhaps some will disparage me to discredit the booke: if so, I shall not marvell; since as vertue, riches, honour, &c. so putting of books to presse, is but a brand to light envy to the world, and malice leaves nothing unsearched that may nourish the venime of the humour. For my selfe, as I am a man, so have I written it for men, and as a man I may have erred: For, there is not so perfect a painter, but another will presume to amend his worke: neither is any man so just or cleare of judgement, that doth never shew himselfe fraile; especially in matters which concerne his owne interest. But this is my comfort, it is better to erre ignorantly out of a well-disposed charity, than peremptorily to affirme any thing out of an ungrounded obstinacy. And of thee let me intreat this courtesie, not to impute the Printers faults unto me, nor to let an oversight or slip in me, if any such thou espiest, prejudice the matter. A good letter should be nothing lesse esteemed because written with an evill pen, neither doth an angell of gold cease so to be, wanting a graine, which is allowed to

* Dum gravior sit & magis noxia improbitas: benignitatis obumbrata velamine. *Amb. Hexam. Lib. 5. Cap. 8.*

make

make it currant. For my part (in this unhappy age which overfloweth with numbers of malignant spirits) I am perswaded that the best course is (and so I do endeavour) through the grace and goodnesse of God, to direct our course in such sort, as evill-minded men may rather shew their will through malice, than with just cause by desert say evill, or deface by speech or writing. In this booke I have observed the same method and order as in my former, with Tables, Chapters, and bare Quotations of Scriptures, without words generally, that it might not be too voluminous: and upon the advise of a godly, learned and judicious Divine who perused my copie, I have left out the words of alledged Authours, taking onely the meaning, and referring them to the places that please to examine them, to keepe downe the bulk and bignesse of the booke. And thus good Christian Reader, hoping thou wilt take in good part that which with no little paines I have penned for publike good. I commend thee to God and the Word of his grace, and remaine

Thine in him who is the Lord of all,

Ioseph Bantham.

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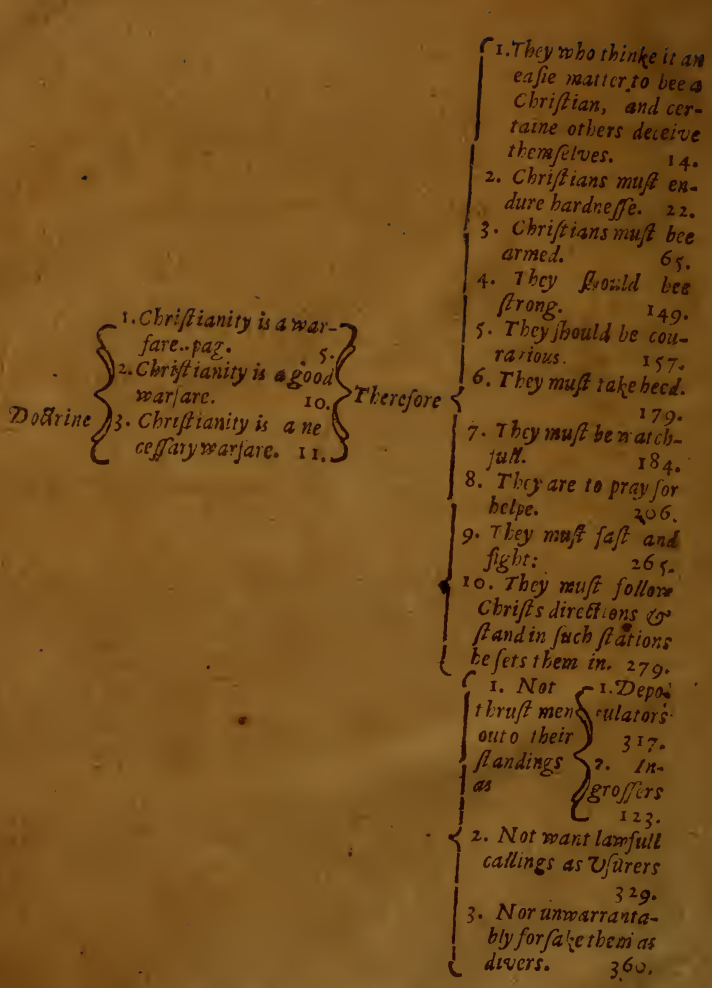
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THE CHRISTIAN CONFLICT:

A TREATISE, Shewing the Nature, together with the Difficulties and Dignity therof, and the Motives to encourage Christians to undertake this Warfare.

I. TIM. I. XVIII.

That thou by them might'st warre a good warfare.

CHAP. I.

Shewing the drift and occasion of this Discourse.

THE life militant, spirituall, or temporall, in former times was neither disdained, nor dreaded: The Iewes went voluntarily to the battell, the quarrellous Ephraimites contended with *Iephta*, becauſe he did not call them to fight againſt the children of *Ammon*: The three eldeſt ſonnes of *Ieſſe* followed *Saul* to the battell. *Our predeceſſours* (ſaith *Don Antony*

Iudg 12.1.

1 Sam. 17. 13. Diol. plut. prol.

Antony of Guevara) *fought in the field with their launces, but young men now adayes fight at the table with their tongues.* *Pythias* the Lydian, when he had feasted *Xerxes* and his whole Army with great magnificence, profered moreover to give him treasure, not onely for provision, but also for wages, to have his sonne discharged of the warres; which was so displeasantly taken of *Xerxes*, that he caused the young man in his fathers sight to be cut in peeces. Kings and Princes were not backward to adventure themselves to fight: Witnesse the many Kings of Canaan against *Iosua*: Witnesse the two and thirty Kings with *Benhadad*, 1 *King.* 20. 16. Witnesse *David*, *Iehoshaphat*, &c. Witnesse our owne and forraine historicall narrations.

In like manner the Primitive Christians (as Ecclesiasticall Histories report) of their owne accord did thrust themselves into the hottest brunts of the Christian fight and combat, where they were sure to meet with bitter, yet honourable martyrdome. To name but one of many: *Lucius* a by-stander beholding the cruell dealing of *Vrbicius*, said; *What is the cause I pray that thou commandest men to bee put to death, not for adultery, misleading or murder, but onely for being Christians? These things do not beseeme an Emperour.* Vrbicius *answering, and thou seemest to be a Christian: When* Lucius *had replied, I am indeed*: Vrbicius *commanded him also to be put to death*: *to whom* Lucius *said, I thanke thee for releasing me from most wicked masters, and sending me to God, a good and the best Father and King of all.*

Euseb Eccl. Hist. l. 4 c. 17. p. 88.

Yea in such honourable repute was the martiall man, that all or most of the titles of honour had their originall from the field: Witnesse the title of *Dukes* for their valour in leading: Of *Marquesse* from defending some bounds and frontiers: Of *Barons*, for being the strength of the warre: witnesse the title of *Knight*, signifying a souldier: of *Baronet* or *Banrette*, because his father was dubbed in the field under a banner: Of *Esquire*, for being an Armour-bearer to a Knight: Of *Gentleman*, for puissance and courage. And witnesse mens Armes, which had their beginning from bearing armes in the field.

Dux à ducendo. *Marchio*, or *Præsul-limitaneus, quasi robur belli.* Bracton. lib. 1. cap. 1. *Miles.* *Armiger.* *Generosus.* *Arma.*

And

And of such honourable esteeme likewise was the Christian warfare, that the glorious names of Christian, Church Militant, Protestant, &c. had their birth and beginning from the pious courage of the Christian souldier. Times were once thus, but now alas, as in the former most men are desirous of, and applaud themselves in the warriours honourable titles, of Duke, Baron, Knight, Esquire, Gentleman: In bearing their fore-fathers armes worthily given them for their valour in the field, and to be pictured like souldiers in harnesse when they are dead. Yet partly in regard of the little respect the souldier hath, by meanes of our long peacefull security; and the many disorders and outrages acted by that profession, (which cannot probably be otherwise, whiles election of men for warre is used as a dreyne to vent away the refuse and disordered people) partly in regard of mens womanish effeminateness, they have infused into themselves, by their nice and wanton education; the souldiers magnanimous actions find few loving couragious practicers; many disdaining, others dreading their condition, accompanyed with great labour, much danger, many miseries, and small esteeme. Even so in the latter, although the greatest number of people, yea all which live within the verge and pale of the Church, are greedy of, and glory in the honourable names of Christian, Catholike, Protestant, &c. Yet partly in regard of the base estimate of the best, and bravest, and most forward spirits: partly in regard of the many enormous, and unorderly deeds of diverse professours: and in regard of mens owne backewardnesse to any good, the Christian souldiers practises finde few favourers, but many who scorne and flee from teem, they being attended with little regard, and much reproach.

There was no word so grievous and injurious to a Citizen of Rome in ancient time as to say, go, thou hast never beene brought up in the warres. *Diod. l. 1. c. 1.*

Concerning the former, I cease to say any more, leaving it to them whom it concernes to worke out of people this inbred cowardize, to infuse into them courage for Gods and their Countreyes cause, and to restore the martiall mens esteeme (by better choice, discipline and countenance) to its pristine repute, these being a defence to our lives and

livings. But as for the latter, I having a calling to meddle in the spirituall battell, not onely as a Christian, but more than so; will do mine endeavour to eject faint-hearted pusillanimity out of the hearts of Christian souldiers, and to animate, and encourage them to wage warre against all the malignant enemies of Christ Iesus with valorous magnanimity: to indure with patient fortitude the bitter conflicts of the grand enemy Satan, and the hellish excursions of the Serpents side, to trample under foot with a holy disdain the taunting reproches and base usages of wickednesse, and to march victoriously, maugre Satan and his co-adjutors, through the opposite pykes of oppugning temptations, and the utmost villanies of hellish agents. By giving them a sight of their enemies sleights and sedulity, yet weaknesse: instructing them in the true Christian warlike discipline: and ennobling this so much contemned condition.

For this cause I have selected this portion of Scripture, as the ground-worke whereupon to build the following discourse of the properties and prerogatives, the graces and glory, the service and solace, the furniture and felicity of the souldiers of the Lord Iesus. *That thou by them maist warre a good warfare.*

Which words containe a charge and commission of warre given by the Apostle S. *Paul* punctually and personally to *Timothy* as a Pastour, so to all Gods messengers and Ministers, likewise as a Christian and consequently to true believers, namely to warre a good warfare. In which generall sense I intend to inlarge my selfe to all sorts of persons, and occasionally onely to speak of the speciall.

1. The duty enjoyned is to fight or *warre.*
2. The condition or kind of this conflict, *a good warfare.*
3. The means wherby this good warfare is fought, *by them.*

CHAP.

CHAP. II.

Christianity is a warfare.

CHristianity is a warfare, wherein the Christian doth (as he ought of duty) warre a good warfare: 2 *Cor.* 10. 3, 4. *For though we walke in the flesh, we do not warre after the flesh, for the weapons of our warfare are not carnall,* &c. *Eph.* 6. 11, 12. *Put you on the whole armour of God, for we wrestle not against flesh and bloud, but against,* &c. 2 *Tim.* 2 3. *Thou therefore as a good souldier of Christ.* 2 *Tim.* 4. 7. *I have fought a good fight. Hebr.* 10. 32. *Fight of afflictions.* 1 *Tim.* 6. 12. *Good fight of faith.* Or if you please, I will divide this into three branches. Christianity is a warfare. 2 *Cor.* 10. 3. *Eph.* 6. 11, 12. *Doct.* 2.

Those whose condition, calling and profession is to fight against the enemies of Christ and his Church, their life is a warfare, and they are souldiers. *Reas.* 1.

But the condition, calling and profession of Christians is to fight against the enemies of Christ and his Church.

Therefore the life of Christians is a warfare, and they are souldiers.

The latter proposition is evident by the many sacred injunctions in holy writ, to fight the good fight of faith, 1 *Tim.* 6. 12. 2 *Tim.* 2. 3, *&c.* By the examples of Gods Saints in all ages: *Adam* foyled in Paradise: *Iob* tempted and tryed by the utmost of Satans cruelties: *Peter* winnowed; *Paul* buffeted, and fighting a good fight. And by the admittance of Christians into the Church by baptisme, wherein they receive as it were presse-money, and promise manfully to fight under the banner of Christ crucified, against sinne, the world and the Divell, and to continue Christs faithfull servants and souldiers to their lives end.

Those whose Lord is a Lord of hosts, souldiers and armies, themselves being part of his host and army, must needs be souldiers, and their life a warfare: 2

But the Lord of Christians is a Lord of hosts, souldiers and armies, themselves being part of his host, *Psal.*80. 4,7,14,19. 84.1,3,8,12.

Therefore they must needs be souldiers, and their life a warfare.

3 That which agreeth with warfare in all respects, is a warfare.

But Christianity agreeth with warfare in all respects. For because as in warfare, so in this,

1. There is a place of conflict, namely the Christian Church Militant in this world, *Rev.* 12.7. *There was warre in heaven.* Not in that third and highest heaven, where God dwelleth and raigneth, the seat and mansion of blessed Angels and godly men; for there is no fighting, but all peace: and the Dragon was cast from thence in the beginning. But in the visible Church, the heaven upon earth: called heaven, it being a lively picture and image of heaven, the habitation of glorified Saints.

2. There are enemies to fight. For, since the fall of Angels, 1. There have beene, and while the world stands there will be two sides in the Church militant, the seed of the woman, and the serpents; twixt which there is constant enmity, *Gen.*3.15. *Michael* and the Dragon who are alwayes in combating, *Rev.*12.7. The Spirit and the flesh, 'twixt which there is an irreconciliable jarre and contrariety, *Gal.*6.7. God and Mammon, both which none can serve and obey, *Matth.*6.24. 2. And the true Church upon earth hath alwaies had, and shall alwaies have adversaries and enemies. They not being of the world, *Iohn* 5. 19 They being chosen out of the world, *Iohn* 5.19. They reproving the world, testifying that the deeds thereof are evill, *Iohn* 7.7. They being the womans seed, and borne after the Spirit.

3. There are Generals, Captaines and Commanders, under whose conduct and guidance, at whose appointment and for whose sake the souldiers fight.

First, the Christians Generals and Commanders are

1. God the Father, who is therefore called usually in Scripture,

Scripture, a Lord of hosts, because all creatures are under his power and disposition, as an host of souldiers under their Emperour. By him we pull down strong holds, exalting against God, 2 *Cor.* 10. 4, 5. And with his armour we fight, *Eph.* 6. 11, 13.

2. Christ Iesus who is their couragious Captaine, 2 *Cor.* 10. 5. *to the obedience of Christ.* 2 *Tim.* 2. 3. *As a good souldier of Christ.* *Rev.* 12 7. *Michael, i.* Christ Iesus that strong and mighty Prince and Captaine of the host of God, *Iosh.* 5. 13, 15.

Secondly, the enemies prime leader and commander is the Divell, *Iam.* 4. 7. *Resist the Divell.* *Rev.* 12. 7. *The Dragon fought and his angels*: *i.* The Divell (likened to a Dragon in regard of his terrible fierceneſſe) who is the prince of that army which maintaineth warre against Christ, *Rev.* 20. 2. *The Dragon which is the Divell.* As for the king of those dreadfull and helliſh locusts, the angels of the bottomleſſe pit, *Rev.* 9. 11. the monstrous prevailing beast, *Rev.* 13. 1, 2. they are but the Divels substitutes.

4. There are ordinary souldiers in each band, namely every Saint, every wicked one: there are horsmen and chariots of each side: namely,

1. Able and faithfull Magistrates and Ministers; who like valiant horsmen and commanders put themselves in danger, first running upon the pikes to rout the enemies and break their ranks; to rescue and deliver, to save and defend Gods people, are worthily called *the chariots and horsmen of Israel,* 2 *King.* 2. 12.

2. And all true professours which are faithfull family-governours, who (like inferiour officers) are helpers to the forenamed, *Rom.* 16. 9. 1 *Cor.* 16. 16.

1. With their prayers (*Ephes.* 6. 18, 19. *Pray for all Saints and for me.* 1 *Tim.* 2. 1, 2. *Pray for Kings and all all that are in authority*) in their Magistracy and Ministery.

2. With their purses in their maintenance, *Rom.* 16. 3, 6.

3. With their paines in preparing and fitting their families.

4. With their advise and counsell, conversation and good example among their neighbours and families.

So on the contrary,

1. Wicked Magistrates, who by

1. Impunity incourage offenders in mischiefe, making oft kingdomes thereby guilty of crying crimson sinnes.

2. Which condemne the harmelesse innocent contrary to charity, justice, the good of the commonwealth, and God himselfe.

3. And neglect to rescue the guiltlesse person out of the clawes of the mighty, it being in their power to save them.

2. Wicked Ministers, who by their

1. Pining, cause Gods people to perish for want of knowledge, *Pro.*29 18. *Hos.*4 6.

2. Poysoning, making men twofold more the children of hell by their endeavours, *Mat.*23.15.

3. Neglecting to shew men the present danger of their sinfull condition, *Ezek.*35.6.

4. Evill counsell and bad example.

3. Wicked family-governours,

1. Who by hurting and hindering Gods faithfull Ministers,

2. Who by bad counsell and lewd example,

3. And negligence in instructing their families, Glad the bad, make sad the good, disobey the Lord of life, serve the Prince of darknesse, damme up the current of sound profession, saving practice and knowledge: And open the flood-gates of iniquity to run amaine with restlesse streames and dreadfull overflowings; shew themselves perspicuously to be the chariots and horsemen, that is, the captaines and chiefe strength of the arch-enemy to the Lord of glory.

5. As in warfare, so in Christianity there is a compleat

pleat armour for the Christian souldier, *Ephesians* 6. 11, 12. Called *the Armour of God*, *Ephesians* 6. 11. *Of light*, *Romans* 13. 12. *Of righteousnesse*, 2 *Corinth.* 6. 7. And weapons defensive and offensive: 2 *Corinth.* 10. 3. *For the weapons of our warfare are not carnall, but mighty through God to the pulling downe of strong holds.* Neither is the opposite faction wanting of weapons of unrighteousnesse and darkenesse, *Romans* 6. 12. which the other have cast off.

6. As in a warfare the truly valourous and faithfull souldier hath or ought to have an honourable reward, and renowned repute as a requiting remuneration requisite for his loyall, laudable, and laborious sedulity and services, conflicts and conquests: But the pernicious and perfidious traytour, who by base and unworthy cowardize, briberie, or the like, betrayes his cause, and countrey, condigne punishment. Even so the truly valiant magnanimous Christian souldier, couragious and constant for his God and Christ, their Gospel and cause, and his owne conscience, shall be rewarded with a crowne of righteousnesse, 2 *Timoth.* 4. 7, 8. *I have fought a good fight,——henceforth there is laid up for mee a crowne of righteousnesse, which the LORD the righteous Iudge shall give mee at that day*, &c. But the halting treacherous hypocrite, the downeright prophane wretch, yea every one who is against the Lord and his Christ, with the Divell that deceived them, shall bee cast into the lake of fire and brimstone, and tormented for ever and ever, *Revelation* 20. 10.

Chap. III.

Christianity is a good warfare.

Doct. 2. Christianity is a good warfare, 1 *Tim.* 6. 12. *Fight the good fight of faith.* 2 *Tim.* 4. 7. *I have fought a good fight.*

Reas. 1. That warfare which is with a good warrant, for a good cause, after a good manner, and for a good end, is a good warfare.

But Christianity is a warfare, which is

1. With a good warrant, namely Gods owne commission, *Iam.* 4. 7. *Resist the Divell.*

2. For a good cause; namely *for the faith, Iude* 3. therefore called the *good fight of faith,* 1 *Tim.* 6. 12. *To obtaine an incorruptible crowne,* 1 *Cor.* 9. 25. *But we an incorruptible. To keepe a good conscience void of offence to God and men, Acts* 24 16. *To please Christ who hath chosen us to be souldiers,* 2 *Tim.* 2. 4.

3. After a good manner, *Not after the flesh, although they live in the flesh,* 2 *Cor.* 10. 3. Not with *carnall weapons,* 2 *Cor.* 10. 4. *But spirituall*: The armour of God, the weapons of righteousnesse.

4. For a good end; namely to glorifie God, *To obtaine the salvation which is in Christ Iesus with eternall glory,* 2 *Tim.* 2. 10. *To stand in the evill day, Eph.* 6. 13. And *to pull downe strong holds —— exalting themselves against the knowledge of God,* 2 *Cor.* 10. 4, 5.

2 That warfare which is the Lords, Christs, the Spirits, Angels, and Saints, against the Divell, the world, the flesh, and sin, is a good warfare.

But Christianity is a warfare which is the Lords, &c. against the Divell, &c.

Therefore, &c.

3 That warfare which is good in the five following respects, is a good warfare.

But

But Christianity is a good warfare in those respects, namely,

1. In regard of the Author of it, who is that God which is the Author of all good, of no evill. *Gen.* 3.15. It was he who put enmity betweene the womans blessed seed, and the serpents cursed brood, and that in paradise.

2. In regard of the souldiers, these being all and onely the holy ones of God; these also fighting well the Lords battels in the generall calling of Christianity, and in their personall and particular stations.

3. In opposition to other fights; they being terrene and earthly, this spirituall and heavenly.

4. In regard of the reward of this combat: namely, the Lord Iesus, Gods favour, heavens kingdome, and eternall blisse.

5. In regard of the matter of this warfare: It is against the kingdome of the Divell for that of Christ, and his Father: It is against the flesh, that unregenerate part of man, which is corrupt, vile, and infected by sinne: For the Spirit that new quality of holinesse which is created by the Spirit in the hearts of the elect: It is against the kingdome of death, darkenesse, and damnation, for heavens kingdome, of life, light and salvation.

CHAP. IV.

This good warfare must be fought.

EVery good Christian doth, and must of necessity fight this good fight, or warre this good warfare. *Doct.* 3.

The Lord of hosts whose we are and whom we serve, although he is a God of amity, hath put such perpetuall enmity betweene the seed of the woman and the serpents, that they shall ever be at defiance, and ever wage warre against each other till time be no more. This our God sends us into the field, affords us all warlike necessaries, bids us be strong, and play the man, yeelds us his helping hand, and promiseth *Reas.* 1.

crownes

crownes to those that conquer. Therefore of necessity we ought to fight.

2. The nature of our enemies shewes the truth of this: They beare an irreconciliable hatred against all mankind, especially Christians. To instance only in the principall and grand enemy the Divell: whose inveterate malice against the blessed condition of the Lords precious ones: whose insatiable thirsting after the ruine and perdition of all mankind: and whose incessant unwearied painfulnesse to devoure soules, are plainely and plentifully decyphered and described in his genuine and proper names expressing to the full the same.

The Word of truth cals him by the name of

1. A Dragon, *Rev.* 12.7. In regard of his terrible fiercenesse, maintaining warre against the Lord Iesus. *Amongst Serpents* (saith Saint *Chrysostome*) *what is more fell or cruell than a Dragon? And of Dragons, who so outragious and fierce as the great red Dragon the Divell?*

Tom. 2. Hom. 15. in Mat.

2. An old Serpent, *Rev.* 12 9. In regard of his wilinesse and craft, furthered by the experience of many thousand yeares, and in regard of his venimous subtilty exceeding dangerous, and contrary to mankind.

בחש of בחש subtill observation finding out by experience.

3. A lion, yea a roaring lion, 1 *Pet.* 5. 8. *The Divell goeth about like a roaring lion.* A lion is a beast excelling others in strength and courage, full of violence and fiercenesse, given to devoure and destroy, therefore called in Scripture sometimes Arieh, .i. a tearer, renter or plucker, *Psal.* 7. 2. *Lest he teare my soule* [Kearieh] *like a lion.*

אריה of ארה to pluck off.

Labi, .i. couragious, valiant, *Psal.* 57. 4. *My soule is among* [Lebaim] *lions.*

לביאים of לב an heart.

Shachal, .i. ramping, fierce of nature, *Psal.* 91. 13. *Thou shalt trample on* [Shachal] *the Lion.*

שחל

Kephir, .i. lurking in covert places, *Psal.* 91. 13. *Thou shalt tread upon* [Kephir] *the young lion.*

כפיר

Laiish, .i. subduing his prey, *Prov.* 30. 30. Laiish, *a Lion which is strongest*, &c. In all which respects the Divell is truly a lion, he being given to teare and devoure, extream fierce and cruell, lurking in secret to destroy, walking, ranging, roaring and devouring.

לביש

4. Satan,

4. Satan, that is, an especiall enemy to God and man, *Iob* 1. 6. *Satan came also among them.* 1 *Cor.* 5. 5. *Deliver such a one to Satan.* שטן of שטן

5. Divell, Shed, a waster, *Psal.* 106. 37. *They sacrificed— to Divels* [Leshedim] to wastiers. A Divell is a waster. שד of שד

6. The tempter of men to sin, 1 *Thess.* 3. 5. *Lest the tempter have tempted,* &c. ὁ πειράζων

7. A calumniator, *Matth.* 4. 1. continually accusing the Saints before God, *Rev.* 12 9, 10. maliciously detracting and depraving the persons, words, actions, not of men onely, but even of God himselfe, *Gen.* 3. 3. Διάβολος

8. Seghnirim, *Levit.* 17. 7. rough, rugged, and hairie, for the horrour of their hiew wherein they appeared like Satyres, *Isa.* 13. 21. and other ugly creatures, and wherewith they terrified such as saw them. שעיר

9. The wicked or malignant one, 1 *Ioh.* 2. 13. for molesting, and with his fierce darts endeavouring mens ruine and misery. ὁ πονηρὸς

Therefore such being the malice, such the cruelty, so great the craft, and also the might: yea since such is the nature of our enemy the Divell, that he is an adversary, an accuser and a tempter of mankind: It cannot be but that a good Christian doth, and must necessarily warre this good warfare against this grand enemy and his cursed instruments: S. *Cyprian* speakiug of these our enemies, saith, *These do lurke under detestable idols and images: these by their inspiration do inspire the hearts of Prophets, animate the inwards of beasts, do order the flying of birds, do governe lots, fulfill predictions, do fold in often falshoods with truths, for they are deceived and do deceive, they disorder life, disturbe sleepe, affright also secretly the spirits of the soule, beginning in the bodies, they wrest aside members, destroy health, they provoke diseases to compell to their service, that being fatted with the savour of altars, and the ceased fires of beasts, they may seeme to have cured those things which they had bound fast, themselves being appointed for paine, they seeke to themselves companions of paine.* Therefore necessarily, we must either warre this good warfare, or slavishly submit

Cyp. Quod idola non sunt Dei.

submit to these our continuall fierce and fighting enemies.

These three ground-works I hope are surely laid, and sufficiently strengthened, to be a firme and fortified foundation, whereupon I may safely and surely build the following discourse by way of use and application.

Christianity is a warfare. This shewes its inevitable and inseparable dangers, and uneasie difficulties.

Christianity is a good warfare. This declares its commendable glory and praisefull dignity.

Christians must fight this good warfare. And this demonstrates our many and necessary Christian duties.

CHAP. V.

Vse 1. *Shewing the errour of those who thinke Christianity to be easie.*

HOw ridiculous and absurdly foolish, yet much to be lamented is the groundlesse fancy and idle conceipt of those men, who crowne themselves with pleasant garlands of restfull security, and pleasurefull delights, imagining they may go to heaven (as it were) in a bed of downe and excessive jollity; thinking it the easiest matter of twenty to go to Church, to receive the Communion, say over a few prayers, to defie the Divell and all his workes, and to cry God mercy for their prodigious oathes, mercilesse usury, satanicall lies, and other their bloudy and crimson, constantly committed, and continually crying impieties; little considering that they are but in a fooles paradise, dreaming altogether of impossibilities. For to pray, heare, receive the Sacraments, repent, &c. aright, or to be a through sincere Christian, is a matter of great difficulty, and no little danger, of much hardship and no easie labour. To professe souldioury, being a wandering runnagado, to enjoy a souldiers stipend and title with a manumission to solace a mans selfe with friends and familiars: to be a billited souldier, or maintained in garison: to be intrencht in field farre remote from dreadfull foes, are easefull,

and

and neither toyleſome nor troubleſome conditions. But to be drawne out to march in battell array, to encounter an impetuous, inexorable, puiſſant and b'oud-thirſty enemy, not onely to skirmiſh a little, but to fight it out pel mel, each ſide being forced to imploy its beſt and utmoſt warlike skill, ſtrength and valour to vanquiſh and deſtroy the other, is (I ſuppoſe) an eſtate full of dreadfull feares, ſolicitous cares, painefull labours, exceſſive diligence, and watchfull vigilance.

The caſe is thine, O thou that art a true Chriſtian. Thou haſt received preſſe-money from Chriſt thy Captaine: thy profeſſion is to be his ſouldier, than which, what eſtate more difficill? What condition more painefull? What life more labourſome? Where there are fightings without, and combats within: where thine enemies are not few, but many: not feeble, but mighty: not meeke, but truculent: not exorable, but implacable: not fleſh and bloud, but principalities and powers: not men onely, but Divels alſo. And is it an eaſie matter to be a Chriſtian? Are eaſefull idleneſſe and careleſſe ſecurity congruent conſorts for Chriſtianity think you? Surely no. It is a harder matter to leave and abandon ſinne, to make progreſſe in piety, to live truly a Chriſtian life, to mortifie the fleſh, to crucifie the world, and reſiſt the Divell: to pray for enemies and perſecutors, to repay benedictions for maledictions, to deny our ſelves, to beare the croſſe, to forſake all, &c. than many vaine dreamers imagine. I ſpeak not theſe things to daunt or diſmay any: (for I hope to make it evidently apparent, that the weakeſt warriour of the Lord Ieſus that will be counſelled, ſhall victoriouſly vanquiſh) but to awake ſuch doting dreamers, who are lull'd aſleepe in Satans ſhackles, preferring a little dangerous eaſe-ſeeming ſecurity in the Divels ſlaviſh enthralments, before a little happy and ſaving laborious diligence in the Lords army.

Sect.

Sect. 2.

The errour of those who thinke earthly contentments their chiefest glory.

NO lesse fond and unsound is their braineleſſe conceipt, who solace themselves in their noble birth, rich revenewes, large possessions, dainty diet, gay apparell, personall beauty, corporall health and abilities; deeming these and such like fading felicities, the greatest glory and most adorning ornaments of a Christian life. Surely (that I may use the words of a learned Knight) *I not onely hold it lawfull to rejoyce in these good things wherewith God hath blessed us, but a note of much unthankefulnesse to entertaine them with a sullen and unfeeling dispositon.* Yet these being common favours, not those prime, principall and necessary mercies, which are the proper characters of Christian souldiers. Not these but those following, are the most glorious adorning ornaments to the Christian souldier, namely, a patient induring afflictions for the Lords sake, resisting unto blood: an impregnable resolution to be faithfull in Christs cause even unto death: an implacable encountering sin, Satan, the world, and the flesh with an unvanquished valour, not at all moved to entertaine with a smiling looke their syrenian and bewitching enchauntments neither appaled a whit by their threatfull menaces, and terrible assaults; an entertaining of the trecherous fawnings of this deceitfull world, with a loathsome disdainfulnesse; a manfull marching through its keenest darts of scornfull reproches, base ignominy, and all ill reports with undaunted courage; being compleatly clad with the invincible armour of righteousnesse, having a dexterity to use the same, with its severall parts and peeces at every turne, to vanquish the enemy, and safeguard themselves, &c. *We do not judge a Philosopher* (saith S. *Chrysostome*) *by his beard, staffe or garment, but by his mind and manners; nor a souldier by his souldiers garment or arming girdle, but by his courage and magnanimity*, &c.

Sr. Walter Rawleigh lib. 3. c. 1. pag. 21.

Chrys. Tom. 5. Serm. de virgin.

Sect.

Sect. 3.

The errour of those who condemne Christianity because of some discords.

Is Christianity a good warfare? Then the worldlings contumelious conclusion is vile and ungodly. Who because they lived fellowly in a filthy fraternity, in all excesse of riot before their zealous Preachers came; but since their so much paines in preaching, their sinfull societies (seemingly peacefull) are marred: for now if they wantonly dance and drink, sweare and swagger, or practice any such like tricks of youth, to grace and glad, to recreate and refresh themselves and others; they are presently reproved by such medling Ministers, and their factious followers (as they call them.) Because many professors before they forsook their fellowly fraternity, were jocund and joviall, pert and pleasant companions: But since they are plunged into many laborious labyrinths of troublesome perplexities, and doubtfull distresses. They presently inferre that preaching and Preachers, profession and Professours are necessarily naught, and inevitably impious. And why? Love is lacking, peace is perished, unity is vanished, good-fellowship is gone: instead of kindly concord, and amiable amity, behold dissenting discord, and austere aversnesse. This O thou world is the most of, yea all thy plea against the Preachers and Professours of piety. Because we hinder love, we are therefore bad: because we occasion discord, we therfore are not good. And is there not, O thou infatuated caviller, and intoxicated wrangler, a love which is bad, a hatred which is good? a pious discord and an impious concord? a godly aversnesse, and an ungodly assenting? Sure I am there is a *what peace*, 2 *King.*9.22. A *love not*, 1 *Ioh.*2.15. An *hating with a perfect hatred*, *Psal.*139.22. And a *have no fellowship*, *Eph.*5.11. Certaine it is that Christ our Captaine set fire upon earth, namely his Gospell, kindling and raising trouble amongst wicked ones which resist it, *Luke* 12.49. And it is

Numquam bella bonis, nunquam certamina desunt,
Et cum quo certet mens pia semper habet.
Sp. c. 22. p. 340.

most certaine that there is a peace not of Christs, and a variance of Gods appointing, *Matth.* 10.34, 35. And without all doubt, this fight of Christians against fleshly lusts, diabolicall temptations, and the worlds dreadfull troubles, and inchaunting vanities, enemies so restlesse and labourſome, that a true Christian can have no rest, no quiet, is a holy and happy, a pious and profitable warfare: for Christianity is a good warfare.

True it is, they hate, but neither God, godlinesse, nor godly men: but sinne, because it is a breach of Gods sacred Law, *Rom.* 7.15. the evill that I hate.

True it is, they love not, namely the world, nor the things in the world, because they are enmity to the love of the father, 1 *Ioh.* 2.15.

True it is, they are not sociable, namely with the fruitlesse works of darknesse, *Eph.* 5.11. *Have no fellowship with the fruitlesse workes of darknesse.*

True it is, they do resist, but not God, like those that do resist his will, *Rom.* 9.19. Nor the lawfull powers and ordinance of God, which who so resists, resisteth the ordinance of God, *Rom.* 13.2. But the Divell and his Diabolicall subtilties, 1 *Pet.* 5.8.

True it is, they are winnowed and sifted, buffeted, and tempted, troubled and terrified: they have a flesh ever lusting against the Spirit: frailties without, fightings within. But are they therefore and their profession to be abhorred as wicked and ungodly? nothing lesse. The more they hate, the lesse they love, the more they resist, the lesse they are sociable in the former sense, the better the men: And the greater their combat, the greater their comfort: for thus doing, they warre a good warfare.

SECT.

Sect. 4.

The errour of those who submit to Satan, and oppose goodnesse and piety.

DOth *every Christian of duty, and must he of necessity warre this good warfare* against the Divell, all his apostate angels and their fierie and infernall darts; against the wicked world, all vile, vicious, and ungodly mens feared frownes and fawning flatteries: against the flesh and all its fowle and filthy lusts?

With what a face then (O you sonnes of Belial) dare you (First, which slavishly yeeld without any, *yea without your best and utmost resistance* to be led captives by the Divell and his circumventing complices. Secondly, and you which are profest enemies to Christ and his kingdome, to the power and practice of piety, opposing tooth and nayle godlinesse and godly men) with what face say I dare you take upon you the honourable name of Christian? use the transcendent priviledges of Christianity? and glory of the Lord Christ Iesus?

1. You are Christians: why then doe you not stand in open defiance with, professe hatefull hostility against, and oppose with magnanimous resolutions, the fawning and fraudulent flatteries of this guilefull, and the fierce and furious conflicts of this raging world? And those other fleshly and hellish, impetuous, impious and implacable enemies of your precious soules? If a base unworthy coward daunted at the first approach of an enemy, without any resistance: or after some sleight velitation or skirmish: or a male-contented miscreant, affecting an enemies slavery more than a Soveraignes servitude, yeelding himselfe a slavish vassall to a tyrannizing foe, may glory in the denomination of a souldier, because he hath received presse-money, was recorded in the Generals lists, and rank'd and

trayn'd by the captaine of his band. Then may you which cowardly seeing onely afarre off dangers and difficulties approaching to assaile Christianity, without any opposition, or after some little conflict: And you who (affecting the ignominious slavery of the world, the flesh and the Divell, more than the Lords precious service) yeeld up your selves to serve the lusts of your flesh, the vanities of this world, and the suggestions of Satan, may glory of your Christendome, because you are baptized, your names are recorded and registred amongst Christians, you are taught and trained by the chariots and horsemen of the Lord Iesus.

2. You are Christians, and very active and busie for to withstand and hinder what you can with your utmost abilities such and such forward fellowes and their godly fraternity: you indeavour with might and maine to advance prophanenesse, Antichristianity and Atheisme, therefore you are souldiers: and being Christians, are therefore Christian souldiers. Alas, you collect absurdly, and conclude weakly. A rascall rebell may as well argue for his prodigious villanies, and say he is of English birth, and in continuall combats, although against his annointed Soveraigne, his loyall Liegemen, and faithfull subjects, therefore a good English souldier. As such a viperine traytor is no good souldier in the judgement of that Master in warre S. *Walter Rawleigh*, who saith, *It is not the punishment that makes a martyr——nor fighting that declares a valiant man, but fighting in a good cause*: Even so such nominall Christians, although they fight, yet are not Christian souldiers, their fighting being against the Lord and his annointed. *Tell me* (saith S. *Chrysostome*) *how may we discerne a souldier, whether by that, because as an officer he doth defend the King, and is maintained by him, and is called his: or whether because he doth defend his right, being well affected to him? To shew openly in countenance to take his part, to hold on his side, to beare good will to his businesse, and to defend him: but yet to execute or atchieve the enemies affaires, is farre worse we say, than if he having cast off the yoke of loyalty, had wholly given himselfe to the enemie*, &c. These and all true Christians are souldiers, and both

Booke 3. pag. 547.

Chrys. Tom. 4. Hom. 18. in Eph. 5.

both sorts fight, but under contrary captaines and commanders, for ends and causes much dissenting. *Salvian* gives a reason of this repugnancy. *The chiefest cause of their discord* (saith he) *is the diversity of will, because either it cannot at all, or scarcely come to passe that any doth love the same thing in another, from which himselfe doth dissent: It is not therefore without cause that they hate those in whom they see all things envious and adverse to themselves. For the one live continually in wickednesse, the other in innocencie: they in lust, these in chastitie: they in brothell-houses, these in solitarie places: they almost continually with the Divell, these without intermission with Christ.* They are not therefore to be esteemed good Christian souldiers although they fight, they not warring this good warfare.

Salv. lib. 8. pag. 269.

Sect. 5.

Christianity is a good warfare, which the true Christian doth and must warre.

BY these three ground-works I having discovered the foolish and absurd conclusions, the dreadfull and desperate condition of many Christians (in briefe thus:

1. *Christianity is a warfare*: more dangerous difficulties therefore accompany it than many fondly imagine. Neither is every one fitted for this so honourable, yet hard profession, it being too harsh for nice and delicate persons, and effeminate cowards: Neither are worldly rejoycings, as dainty diet, gay attyre, noble birth, rich revenewes, the greatest garnishments of a Christian, as diverse do idly dreame.

2. *Christianity is a good warfare.* Palpable therefore is the foolish absurdity of such concluders who condemne Christianity, its profession and professours, for its discording oppositions, it being so much the better in generall, by how much these are bigger and bitterer.

3. *Christians do of duty, and must of necessity fight this good warfare.* Miserable therefore must they needs be which sla-

vishly submit to serve the enemy: much more they who fiercely fight against, but not this good warfare.) I will now from the same sure and sacred truths, joyntly, or if you will, from this inviolable threefold cord conjoyned, and twisted into one, thus,

Christianity is a good warfare, which the true Christian doth and must warre. Endeavour to furnish these warriours with profitable directions how to fight this good fight, so that they may escape and vanquish their violent and vigilant enemies: how to delight their Soveraigne Commander the Lord Iesus: and how to obtaine the crowne of glory after this cruell conflict: and also to consolate and comfort, arme and incourage them against the many disasterous occurrences this profession doth propose.

CHAP. VI.

A Christian souldier must indure hardnesse.

ALl you which wilbe good souldiers of Iesus Christ, must resolve with your selves to indure hardnesse, 2 *Tim.* 2. 3. *Thou therefore as a good souldier of Christ, indure hardnesse*: or suffer evill. I foretell you of this, because (as saith S. *Walter Rawleigh*) *sharpe warre and the novelty of sudden violence use to dismay any state or countrey, not inured to the like: but custome of danger hardeneth even those that are unwarlike.* Sharpe warre, sudden violences, dreadfull dangers are your portion, you must through much tribulation, *Acts* 14. 22. We must through much tribulation enter into the kingdome of God. You must suffer persecution, 2 *Tim.* 3. 12. *All that will live godly in Christ Iesus shall suffer persecution.* You must go under the crosse during your whole life. You must indure battell all your dayes. You must proceed from one affliction to another. You have Divels roaring and raging against you, seeking alwayes your destruction, to resist continually. You have a wicked world alwayes waging warre against you, which you must crucifie, and to which your selves must be crucified.

οὐ στρατεία δεῖ. *Tu igitur matum patere* Booke 2. cap. 28. pag. 635.

Gal. 6. 14.

crucified. You have fleshly lusts fighting against your soules, which you must mortifie. You must be winnowed and buffeted: you must be tryed and tempted: you have continuall hostility: you are environed with assaylants: you are of the Church Militant, and are Christs souldiers, therefore you must indure hardnesse. But what hardnesse? *In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft: in suffring shipwracke. In journeyings often, in perils of waters, in perils of robbers, in perils by country-men, in perils by heathen, in perils in the citie, in perils in the wilderness, in perils in the sea, in perils among false brethren. In wearinesse and painefulnesse, in watchings often, in hunger and thirst; in fastings often, in cold and nakednesse,* &c. Intortures and temptings, mockings and scourgings, bonds and imprisonments, &c. In suffering all, or any of these; or such like miseries, if they encounter or environ you for the Lords sake, you must indure hardnesse as good souldiers of Iesus Christ.

Gal. 5. 24.

2 Cor. 11. 24, 25, 26, 27.

Heb. 11. 35, 36 37.

And that I may the better arme and accommodate you to indure the mouthes of lions, the violence of fire, cruelty of mockings, bitternesse of scourgings, painefulnesse of stoning, torture of sawing asunder, uncomfortablenesse of wandring in sheep-skins and goat-skins, being destitute, afflicted, tormented, to suffer any of these or the like, (for we must not be our owne carvers or choosers) I will propound and briefly prosecute some few motives and inducements.

Sect. 2.

Motive 1. *Drawne from examples of particular souldiers in this warfare from the Church in generall, and Christ our Saviour.*

TAke a view of all those Worthies who have gone before us.

1. *The Church of Israel* was put to shame, spoyled of their enemies as sheepe appointed for the slaughter, scattered amongst the Heathen, a reproach to their neighbours, a scorne and derision to them which were about them, a by-word among the Heathen, a shaking of the head amongst the people, sore broken in the place of Dragons, covered with the shadow of death, killed all the day long, counted as sheepe for the slaughter, *Psalme* 44. They were cut off, scattered, shewed hard things, and made to drinke the wine of astonishment, *Psalme* 60. 1, 2, 3. They were prooved, tryed as silver, brought into the net, they went through fire and water, *Psalme* 66. 10, 11, 12. Their bodies were given to be meat to the fowles of heaven, and their flesh to the beasts of the earth; their bloud was shed like water, and there was none to burie them, *Psalme* 79. 2, 3. They were fed with the bread of teares, and had teares given them to drinke in great measure, they were made a laughing stocke to their enemies, and a strife to their neighbours, *Psalme* 80. 5, 6. They were exceedingly filled with contempt, with the scorning of those that were at ease, and the contempt of the proud, *Psalme* 123. 3, 4. They were afflicted from their youth, the plowers plowed upon their backes, and made long furrowes, *Psalme* 129. 2, 3. Their bones lay scattered at the graves mouth, as when one cutteth or heweth wood upon the earth, *Psalme* 141. 7. They became tributarie, they wept sore in the night, they wanted comforters, their friends dealt treacherously with them, they went into captivity, they found no rest, their gates were desolate, their Priests did sigh, their virgins were afflicted, their adversaries were chiefe, and their enemies did prosper, their Princes were like harts that find no pasture, going without strength before the pursuer. They fell into the hand of their enemies, who mocked at their Sabbaths, their adversaries spread out their hand upon all their pleasant things, and the heathen entred into their Sanctuary. They sighed and sought bread, yea they

gave

gave their pleasant things for meat to relieve the soule: They were become vile, no sorrow like unto their sorrow, which was done unto them, wherewith the Lord afflicted them in the day of his fierce anger: they were made desolate and faint all the day, the Lord delivered them into their hands, from whom they were not able to rise. Their mighty men were troden under foot, their young men were crushed, and the comforter which should relieve their soule was farre from them, &c. *Lament.* 1. &c. Yet for all this they did not forget God, nor deale falsely in his covenant; their heart did not turne backe, neither did their steps decline from Gods lawes, *Psalme* 44. 17, 18.

2. Behold the prime and principall particular persons of the Lords band.

1. *Iacob*, that Israel or Prince of the strong God, one who obtained principall power from the mighty God: His life was a continued pilgrimage in strange Countreyes, accompanied with many evils, namely the malice and threats of *Esau*, a tedious and toylesome journey to Mesopotamia, hard service with his uncle *Laban*, feare of *Esau* at his returne home, the defiling of his daughter *Dinah*, *Simeon* and *Levies* tyrannicall cruelty, the wickednesse of his first-borne *Reuben*, the evill tydings of his sonnes by his best beloved *Ioseph*, and of the lamentable losse of his darling *Ioseph*, *Iudahs* mariage with a Canaanitish woman, and shamelesse incest with his daughter *Thamar*, the heavy and hideous newes from Egypt that *Simeon* was in prison, the money restored, and that *Benjamin* must go, &c.

2. *David* that man after Gods owne heart, the sweet singer of Israel, his life accompanied with much hardnesse; the distastfull disdaine of his brother: *Sauls* continuall hatred and persecution: the scandalous slanders and false accusations of *Sauls* perverse parasites: *Merab* given from him: *Michal* given to ensnare him: his often discomfiting discoveries to *Saul* by *Doeg* and the Ziphims: the

the malice and warres of enemies: division of his people, and their destruction by the pestilence: The mocks of *Michal*, and the revilings of *Shimei*: *Amnons* foule fact and fearefull fall: *Absoloms* prodigious rebellion and infamous incest; the death of his chiefe Captaines, and revolt of his chiefe Counsellours: his shamefull reproches, grievous sickneſſe, &c. Yet was he thankefull, confident, hoping, constant and patient.

3. *Iob* like whom there was none upon earth, a perfect and upright man, fearing God and eschewing evill, endured abundance of hardneſſe, for when God had opened a gap to Sathan, leaving *Iobs* substance to his mercileſſe cruelty: the Divell robs him of his fifty yoke of oxen, and fifty shee asses by the Sabeans: spoyles him of his seven thousand sheepe by fire, takes away his three thousand cammels by the Caldeans: bereaves him of his seven sonnes and three daughters by tempestuous windes overturning the house of banqueting: and depriving him of his great houshold (those foure messengers of evill tydings and some few other excepted) by the aforesaid meanes, and all in one day. And after when the Divell mooved God against him, and gets leave to shew his utmost force and fury against him, his life being saved, his body was smitten and surcharged with sore and smarting biles and botches from the sole of the foot to the crowne of the head, *Chap.* 2.7. his wife tempts him, *Ver.* 10. His friends were miserable comforters, 16.2. His brethren and acquaintance were estranged from him, 19.13. His inward friends abhorred him, *Ver.* 19. His wife and servants accounted him a stranger, *Ver.* 15, 16, 17. Young children despised him, *Ver.* 18. Base fooles and unworthy vile ones scorned and derided him: *Chap.* 30. His griefe and calamity was heavier then the sand: *Chap.* 6. 2, 3. The arrowes of the Almighty were within him, the poyson whereof did drinke up his spirits, *Ver* 4. His flesh was clothed with wormes and clods of dust: his skin was broken and become loathsome, 7.5. He was full of tossings too and fro, feared with dreames and terrified with visions, 4.14, &c.

I might instance in *Ionah*, *Elijah*, and who not? But I will enlarge my selfe to name but one more.

2. Christ Iesus our Captaine and Commander, whose life was generally contemptible as a servant, cursed as a sinner: loaden with miseries and accustomed to hardnesse, from his birth to his buriall. His parentage was poore, his birth without honour, his company being cattell, his chamber a stable, and his cradle a cratch, *Luke* 2.7. His life without ease, persecuted by *Herod* being but a babe: driven into exile, being but an infant, *Matth.* 2.13,16. His body was enfeebled with watching and fasting hunger and thirst, and his soule afflicted with feares and sorrowes, but especially at his death, besides those terrible conflicts of his with Gods wrath in his agony and passion: besides his buffetings and scourgings, nayling, piercing and crucifying, how were his unsupportable sufferings amplified and enlarged in regard of

1. The persons afflicting, 1 *their number* being great, uncertaine and indefinite.

2. *Their severall sorts* beeing various, passengers too and from Ierusalem, *Matth*, 27.39. High-Priests, *Ver.* 41. Scribes, 41. Elders 41. Pharisees, 62. And theeves, 45.

3. *Their nature* being brutish, barbarous, bloudy, cruell, spightfull, malicious, scornefull, and disgracefull, 38. *to* 45.

4. *Their condition* being base, *Ver.* 39.44. And honourable, 42. bond, 44 and free, 39.42. learned, 42. and unlearned, 39. civill, 42. and Ecclesiasticall, 42. religious, *Ver.* 42. and prophane, 39.44.

5. *Their drift* being to bring into oblivion, hatred and utter contempt the person, office, doctrine and miracles of our Saviour amongst the people: and to provoke and instigate our Saviour Christ to murmuring, impatience and grudging: to presumptuous tempting of God: to distrustfull doubtfullnesse and desperation.

6. And their behaviour being 1 unseemely and uncomely in regard of their places and callings, some of them being Rulers; and profession it being holy and religious, they being Scribes and Pharisees. And 2 Impious and ungodly, In regard

of

of their speech it being spightfull and reproachfull; and gesture, it being scornefull and disdainefull, *Ver.*40,41,42,44. 39.

2. Of the place mount Calvery, the high way, plaine field and place of passage too and fro.

3. Of the time, It being at the houre of dreadfull and dismall death in his greatest and extreamest misery: In his heavie passion, last and grievous agony. When he was wearied, and as it were worne out with Gods sufferings. When he was wounded with the arrowes of Gods wrath, when he was most to be comforted and pitied.

But did not the miseries and persecutions of Christ and his members expire upon the Crosse, and then cease? No such matter: *Peter* and *Iohn* were imprisoned, threatned, *Act.*4. and beaten, 5.40. The Proto-Martyr *Steven* was stoned, 7. Great persecution was raised against the Church, *Chap.*8. *Iames* is beheaded and *Peter* imprisoned, 12. *Paul* is persecuted from *Iconium*, and stoned at *Lystra*, *Chap.*14. *Paul* and *Silas* are whipped and imprisoned at *Philippi*, 16. *Paul* is persecuted at *Thessalonica*, 17. Taken and bound at Ierusalem, 21. Buffeted and sent prisoner to *Felix*, 23. Accused falsely by *Tertullus* and the Iewes, 25. And by him sent a dangerous voyage prisoner to Rome. Descend a little lower, and from Saint *Iohns* time to the end of the world, see the lot of the godly.

1. *The Church of God* which is the beloved Citty and new Ierusalem, *Rev.*10.9. 21.2. Gods tabernacle and his habitation, 21.3. The Lambes wife, 19.7.21.9. The woman cloathed with the Sun, having the Moone under her feet, and upon her head a crowne of twelve starres, 12.1. led by the Lambe to the fountaine of living waters, 7.17. Having God and his Christ to rule her, 1.1. 22.3. was to be trodden downe, 11.2. forty moneths or one thousand two hundred sixty daies: was to flee and escape into the wildernesse as the Israelites fleeing from *Pharaoh*, 12.6. where she was to be hid and nourished being persecuted by the beast and Dragon, 11.7. And overcome 13.7. although afterwards shee prevailes, 17.14. 19.19.

2. *The*

2. *The Preachers of Christ Iesus,* which are starres and Angels 1,2,3. preaching Prophets, 11.3.14.6. Against Babylon, which hath made all nations drinke of the wrath of her fornication, 14.8. And those who worship the beast and his image, and those which receive his marke, *Ver.9.* And exhorting men to feare God, and worship him, *Ver.7.* These are killed, 11.7. And beheaded, 20 4.

3. *True Christians* who are said to dwell in heaven, 13.6. which worship God, 11.16. which are without guile, 14.5. Not defiled with women, 14.12. who reverence the voice of Christs Ministers, 4.9,10.5.14. follow Gods Commandements, 14.12. which are written in the Lambes booke of life, 21.27. Refuse to take the beasts marke, 15.2. who have the Lord and his waies in admiration, 15.3,4. who followed the Lambe, 14.4. having his fathers name in their foreheads, *Ver.1.* which were sealed for assurance, *Chap.7.* These were & are to be afflicted, 11.7. overcome and killed, 13.7. How these things have been verified is related in Eccleſiasticall Histories, which record of the ten bloudy and barbarous primitive persecutions, which were so cruell, that *under Trajan* (In whose reigne *Simeon* the second Bishop of Ierusalem a man of 120. yeares old, was tortured and crucified) *such a weight of persecutions did presse the Church, and such infinite number of Martyrs were daily slaine, that Pliny the second which then did governe the province being very much troubled at the multitude of the slaine, declared to the Emperour that innumerable thousands of men were daily killed, in whom by enquiry there was found no offence committed nor any thing done against the Romane lawes but this only, that they did sing before day hymnes to a God they called Christ.* Yea the number of the persecuted was infinite. so that *there was no place empty in the prisons, and that the whole countrey did seeme rather to goe to prison, then the guilty to be led to prison.* And as for the torments, they were divers and intollerable. *Their bodies were torne with scourges and then given to beasts: Lyons, Beares, Libards, Bulls, and every kinde of cruell beast were used, yea the cruelty of all beasts, men and elements were armed against the worship-*

Euſ. Eccl. Hist. lib.3. c.32. pag. 67.

Lib.8.c.6.pag. 186.

Lib.8.c.7.pag. 187.

pers

Ibid. c. 8. p. 188. *pers of God. Some of them after scourgings and bonds, tortures and other horrible torments of divers kinds were burnt. Some cast into the sea, some slaine, some crucified with their feet upward, &c. Some had their flesh torne of with potsheards, some rent in peeces with trees bowed together.* Chap. 9. *They were beaten with staves, with rods, with whips, &c. They were hanged up their hands being bound behind them, stretched out with pulleyes, and pulled in peeces limme by limme.* Yea such and so great were the torments, that the Historian saith, *who can repeate? who can disclose? who can expresse how they were slaine with axes, their thighes were broken, they were hang'd up like swines flesh, and smothered with smoke, dismembred, roasted.* Yet for all these things, their courage was undaunted and impregnable, witnesse the brave and blessed answer of *Policarpus, fourescore and six yeares I have served Christ and he never hurt me, how can I now blaspheme my King which hath saved me?* Witnesse the invincible patience of *Blandina* and *Attalus*: Witnesse the free and voluntary speech of *Philoromus*, of *Phileas, why doe you vainely tempt the constancy of the man? Why would you make him who is a beleever an infidell? Doe you not see that his eares heare not your words? His eyes see not your teares? How can he whose eyes see and stedfastly regard heavenly glory be turned with terrene teares?* Witnesse that rich and faithfull *Victorianus* greatly in favour with his King who answered the messengers from his Soveraigne. *Tell my King let him broyle me with fire, let him force me with beasts, let him torture me with divers kindes of torments, if I consent I am baptized in vaine in the Catholike Church.* Witnesse all those Primitive Martyrs and our late blessed brethren of happy memory in those bloudy Marian daies and since. 1 *Did* Christ himselfe our head Master and Governour? *Did* the Church (the body and building of Christ) in all ages? (some few short breathings excepted) and its particular members? *Doth* the Church at this day in other places endure much hardnesse as the souldiers of Christ? Are the two witnesses now warred against overcome and in killing as some probably thinke? *And* shall not we the souldiers of this Captaine,

Cap. 9.
Cap. 10.
Lib. 8. c. 11. pag 191.
Lib 4. c. 15. pag 84.
Lib. 5. cap. 1, 2. pag. 103, &c.
Lib. 8. c. 10. pag 189.
Lib. 3. De persc. vand. p. 659.

the

the members of this body, the Warriours of the same band prepare us patience, and resolve to endure hardnesse as the good souldiers of Christ?

Sect. 3.

Motive 2. *Drawne from our condition.*

WE are men, therefore we have few daies, many dangers: few yeares, but many evils: a short time but much trouble, *Iob* 14.1. Man that is borne of a woman is of few daies and full of trouble: We are Christian men, therefore to be hated of all men for Christs sake, *Matth.* 10.22. Being as sheepe amongst Wolves, and lillies among thornes. Christians are like Merchants in great perills, before they can enjoy their wished haven; like travellers in an enemies countrey abiding much hard ship, before they are free from danger: we must through much tribulation enter into the kingdome of heaven, *Acts* 14.22. Yea all that will live godly in Christ must suffer persecution, 2 *Tim.* 3.12. We are Gods wheate which must be threshed: we are Gods grapes which must be pressed: we are Gods gold which must be tryed. As we wash and wring that linnen which wee weare next our skin; but let sacks and such like lie without beating: even so our most wise God wringeth with afflictions those children, which are most deare and neare unto him, even when he letteth others whom he maketh not such account of enjoy their rest and quiet. Let us of necessity make a vertue, since as being men we are subject to innumerable evills, as Christians to many more, arme we our selves therefore as good Christian souldiers of Christ Iesus to endure hardnes; and as the magnanimity and valour of the Romanes was most admirable and excellent in their greatest adversities; so let ours according to the antient rule, hardship ennobleth vertue.

Per varios casus per tot discrimina rerum tendimus ad patriam veram vitamq; perennem.

ἐν δυσχίαις λάμπει τὸ καλὸν c.c.lib.2.

Sect.

SECT. 4.

Motive 3. *Drawne from the harmelesnesse of them.*

LEt the harmelesnesse of afflictions perswade to suffer them, we being content with patience, and perseverance to endure that which hurts us not. Although these are hideous, yet not hurtfull; although dreadfull yet not disadvantagious: they are tolerable although terrible. Like the formidable waves of the overflowing deluge, which tossed the Arke, but drown'd it not: like the fire in the bush, which burned without consuming the same: like *Ionahs* whale, which swallowed, yet destroyed him not: like the venemous Viper hanging on *Pauls* hand not harming him at all: many a time have they afflicted me from my youth, yet they have not prevailed against me said Israel long agoe, *Psal.* 129. 1, 2. upon this rock will I build my Church and the gates of hell shall not prevaile against it saith our Saviour, *Matth.* 16. 18. we are troubled on every side yet not distressed; we are perplexed, yet not in despaire: persecuted but not forsaken: cast downe, but not destroyd, saith Saint *Paul*, 2 *Cor.* 4. 8, 9. *Afflictions doe not withdraw from the verity of grace and faith, but do corroborate or strengthen in griefe* saith Saint *Cyprian*, who himselfe was a Martyr.

Cyprian. de Mortal.

SECT. 5.

Motive 4. *Drawne from their benefit, and profit.*

THe fourth motive shall be drawne from the benefit of such like afflictions; each man suffereth patiently that which he hopeth may doe him good: many perillous blasts and boysterous stormes: much toylesome travaile by sea and land, and abundance of painefull labours are endured by ventrous Mariners and martiall men, yea by all sorts of traders and traffiquers to get gaine: bitter pills, piercing plaisters, uncomfortable

comfortable cuttings, and fearefull launcings are suffered to obtaine health. Indure we therefore as the good souldiers of Christ hardnesse or afflictions.

1. These being to Christian souldiers as the waves tossing the ark, yet saving *Noah*: As the Whale swallowing up, yet preserving *Ionah* from drowning. As the Dragon pursuing the woman, *Rev.* 12. 1. yet procuring her greater preservation. As the file grating the iron, yet making it clearer and brighter. As the furnace melting, yet purifying the gold. As the mill grinding, yet making the wheat more usefull. As the cards breaking, yet fitting the wooll for commodity. As the coales heating, yet making perfumes more odoriferous.

2. These are as the red sea, preserving Israel, drowning *Pharaoh* and his host, advantagious to the Saints, although hurtfull to ungodly men: for although they procure desperation to these, yet they cause a most certaine hope in those.

They being instruments by which the goodnesse and power of God doth appeare in comforting and succouring us: as also occasions of the most excellent good things: for by these our daily slips are fatherly and favourably corrected: our pride and arrogancy is pressed and pulled downe: the flesh and wantonnesse is cooled and quailed: our old man is destroyed and new renewed, sloth and sluggishnesse is shaken off: the confession of faith is expressed; our weakenesse is manifested: we are provoked to more earnest and ardent prayer: we daily understand the fragility and frowardnesse of our nature, and accustome our selves to patience.

3. These are spirituall exercises to exercise, precious medicines to cure, and wholsome balm to heal the soul; to purge us of the drosse and reliques of some old sinne which we are loth to leave.

4. Without these the rich and radiant graces in Gods Saints are often like fire covered in a heape of ashes, and oyntment stopped into a close box.

5. These sharpen the spirits of Gods children, and make them oftentimes do things farre more excellently and considerately than they do in prosperity.

6. These make tryall of our zeale, love and constancy, being to us as the furnace to the gold, to try and proove us, *Prov.* 17. 3. and our hope waiting, *Psalm.* 123. 2. *Rom.* 8. 24. Faith not seene, 2 *Cor.* 4. 18. *Heb.* 11. 7. 13. 20. and patience induring, *Iam.* 5. 4. *Heb.* 12. 1.

7. These stirre up our zeale, love and devotion in praising and serving God, and make us more diligent in the same.

8. These are as thornes in our wayes, lest we run wrong and stray aside.

9. These oft times turne to the inlargement of Gods Church, such being the riches of his mercifull providence, that he turnes the weaknesse of his children, and wickednesse of their enemies to the good of the Church: the cruelty of the one, and the cowardize of the other to the increase of Religion, and inlargement of the Church, *Acts* 8. 1, 4. The Lord workes by contraries, and beats the Divell with his owne weapons, he shewes that mens wisdome is foolishnesse with him: for when they thinke to put out the name of Christ by persecution; when they seeke to quench the light of the Gospell, by driving away the Preachers and Professours thereof, then doth he most of all publish it, making those painefull Preachers, and pious Professours like fragrant spices, brayed and pounded, to smell the sweeter, and spread their smell the further, *Acts* 11. 19. One Martyrs death oft causing many to be converted.

10. These are advantagious beyond expression to the Christian Worthy, affording him a threefold excellent commodity, namely,

First gainfull profit; witnesse that sacred speech of *David* that worthy Warriour of Christ Iesus, *Psalme* 119. 71. *It is good for me that I have beene afflicted.* And of that magnanimous souldier of God the Prophet *Ieremie*, *Lament.* 3. 27. *It is good for a man to beare the yoke from his youth.* Namely for a man which is elected, which is the faithfull servant of GOD, and souldier of CHRIST, who is armed with the armour of GOD, and indued with faith, hope,

hope, patience, meekneſſe, and ſuch like gifts and graces, for this man *it is good*, that is, a thing honeſt, juſt, right, comely, commendable and of good report, *Iohn* 15.20. Or a bleſſed and happy, profitable and gainefull thing for him to beare the yoke, namely of Chriſt Ieſus, both of ſubjection and obedience, and of afflictions, croſſes, calamities of all ſorts, inward temptations and outward troubles. *From his youth*, that is, continually and daily: uſe making perfect, cuſtome being another nature.

Secondly, Pleaſurefull delight. Though this is a marvellous ſtrange paradox to moſt men, yet not ſo ſtrange as true. *Acts* 5. 41. *Peter* and *Iohn* departed rejoycing that they were counted worthy to ſuffer ſhame for Chriſts name, *Chap.* 16. 25. *Paul* and *Silas* ſang praiſes to God after they were beaten with many ſtripes, thruſt into the inward priſon, their feet being made faſt in the ſtockes. Afflictions (wee ſee) did quicken up the Apoſtles, making them more chearefull and lively, they being glad to be ſo honoured, and preferred of God. Their conſcience was to them a continuall feaſt, *Proverbs* 15. 15. And their good cauſe increaſed their comfort under the croſſe, yea ſo that the greater their croſſe, the greater was their comfort, 2 *Cor.* 1. 4, 5.

Thirdly, Whether it be true or no (I know not) that is recorded of the Muſcovians, that it is holden for a great grace in Muſcovia for a ſervant to be ſtricken of his maſter, a wife of her husband, or a Noble of the great Duke. For if any of the Nobles happen to be ſtricken with a cudgell, he replies, *Health and ſafety attend you my Lord and great King, who haſt vouchſafed to reclaime me by theſe ſtripes.* Yet I am ſure that renownefull honour is from hence. From hence it was that the Saints did glory in tribulation, *Rom.* 5. 3. And Saint *Paul* in the croſſe of our Lord Ieſus Chriſt, *Gal.* 6. 17. *Theſe* being glorious ſcarres and honourable maimes: *Theſe* being laudable liveries of a Chriſtian ſouldier, making him conformable to Chriſt his heavenly Captaine and prevailing Conquerer, 1 *Pet.* 4. 13, 14. By *theſe* we glorifie the God

of all glory, *Iohn* 21. 19. Yea the Church and our selves, *Eph.* 3.13. Yea so farre forth, that the greater the crosse, the greater the comfort in this languishing life, and more illustrious crowne in that haven of happinesse, and heaven of blisse, *Rom* 8.17. 2 *Thess.* 1.5

Object. 1. But many of Gods deerest darlings and beloved favourites are destroyed in fiery tryals, and open persecution by fire and faggot, slaughtering swords, fainting famine, and other dreadfull and direfull deaths.

Answ. True, yet they die not in Gods displeasure, but in his favour. Their death is no shame, but an honour to them. They are not destroyed in soule, but in body. By the losse of a temporall life full of miseries, they obtaine and enjoy life eternall which is most happy. Stormes and tempests drive the mariners to the haven; so troubles and afflictions the elect to their happy haven, and inexpugnable rocke, Christ Iesus. As the vine is then fit for the taste, when it hath beene crushed in the presse: the corne is then fit to make bread of when it is ground: the gold is then pure when it hath beene tryed in the fire: so the godly are most pleasing vnto God, when they have beene in the furnace of affliction.

Object. 2. But persecutions and afflictions cause backsliding apostasie in diverse, who *Demas*-like fall away; or like the stony ground, who when persecution or affliction ariseth for the Words sake, immediatly are offended, *Mar.* 4.17.

Answ. True in counterfeit, not in currant Christians: in time-servers, not in truly religious, 1 *Ioh.* 2.19. Though the spuming drossie metals are consumed, yet the pure and precious gold is purged by the fiery fining furnace. Though the dusty chaffe and empty graines are driven and blowne away by the winnowing wind, yet the good and solid corn is therby cleansed; although the rotten leaking vessell perisheth by the raging sea: yet the sound Christian like a good ship, governed by a discreet and wise pilot, the more he is rocked and tossed with these boysterous billowes, the faster he saileth. A ship and ship-man are of great credit after (but not before) they have

have indured many sturdy weather-beating stormes, according to that of S. *Cyprian*, *A Pilot is knowne in a tempest; a souldier is tried in battell.*

Sect. 6.

Motive 5. *Drawne from the persons afflicting, both principall and instrumentall.*

THe fift Motive drawne from the persons afflicting.

First, The prime and principall, the Author and efficient of all our afflictions is the Lord: of *Davids* reproachfull revilings, 2 *Samuel* 16. 10. of *Iobs* extraordinary and unspeakable losse, *Iob* 1. 21. And of all evill, *Amos* 3.7. Consider therefore advisedly,

1. What this God is to us, namely a most mercifull and tender-hearted Father, loving us entirely, yea beyond all comparison and expression.

2. Why and for what causes the Lord so gracious doth afflict us, namely,

1. Either to make manifest and reveal openly the proper lot and peculiar portion of the godly, as in *Abel*.

2. To try and take an experimentall proofe of the faith, hope, patience, zeale, love, constancy, and other graces of the righteous, as in *Iob*.

3. To exalt and elevate from contemned baseneſſe, to magnificent glory, as in *Ioseph*.

4. To manifest and shew Gods glory, as in the man who was blind from his birth, *Ioh.* 9.3.

5. To declare and make it evident that Christ his kingdome is not of this world, as in his Apostles, *Ioh.* 18.36.

6. To correct and chastise for sinne already committed, as in *David*, 2 *Sam.* 12.14.24.

7. To preoccupate and prevent sin to come, as in S. *Paul*, 2 *Cor.* 12.7.

8. To renew and re-establish dying and decaying grace, as in the Israelites, *Hos.* 5.15.

9. To wean and withdraw our doting desires from the sweet and sugred baits and bewitching enticements of this deceitfull world, these crucifying us to the world, and the world to us, *Gal.* 6. 14. As a nurse useth to annoint her brests with some bitter wormewood to weane her child from sucking: so our gracious God to withdraw us from the poysonous pleasures and delights of this world, giveth us persecutions and afflictions.

10. Or to make mute and put to shamefull silence Satan and his cursed co-adjutours, divelishly cavilling against the Saints, saying, such and such are religious for sinister respects; gaine, favour, or the like: But if persecution should come, their hypocrisie will be perspicuous. *Iob* 1. 9, 11. *Doth Iob feare God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the worke of his hands, and his substance is increased in the land: But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.* Chap. 2. Vers. 4. Satan answered the Lord, and said, *Skinne for skinne, yea all that a man hath will he give for his life: But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. Iob* and other sincere servants of God, delivered into the hands of Satan and his cruell complices, have manifested the contrary to these slanderous objecters, that they serve God faithfully as well in afflicting adversity, as in delighting prosperity, *Iob* 13. 15. *Although he kill me, yet will I trust in him.* 2. *Corinthians* 6. 4, 5. *But in all things approoving our selves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings*, &c.

If for either, any, or all these causes the Lord doth or shall afflict us, it is for our owne good, and therefore we should with patience indure it.

2. The persons afflicting us, instrumentally being as Gods rods

rods, whereby he smites; his staffe, wherewith he beats us; and having no ability to touch, smite, or do any thing against us without leave and license from our good and gracious God, are either

1. Men, such as cruell *Cain*, scoffing *Ishmael*, profane *Esau*, the ungodly Philistims, Midianites, Moabites, Egyptians, &c. Amongst whom the peculiar people of God live like lillies amongst thornes, like sheep amongst wolves; yet not therefore to be daunted or dismayed, but to indure with invincible resolution, undaunted valour, and all chearfull alacrity, their utmost spight and extreamest oppositions. Which that we may do, let us wisely and advisedly consider,

1. That they are but Gods rods, *Isa.* 10.5. *O Assyrian the rod of mine anger. Psal.* 17.14 *From men which are thine hand O Lord.* By which and with which our heavenly Father doth correct us; they not having the least power of themselves to beat and buffet, to afflict and scourge: for had they, *they would swallow us up quicke, when their wrath was kindled against us, Psal.* 124 3. 129.2.

2. That when they doe their worst, executing their commission with the keenest edge of exasperated violence, and bloudy cruelty, whetted on, and sharpned by hellish fury, and humane malice, yet can they onely kill our bodies, *Luk.* 12.4. which must of necessity die, *Heb.* 9.27. It being appointed unto all men once to die.

3. That although they aime at nothing lesse, yet their scourging of us tends to our greater good, *Rom.* 8.28. we knowing that all things work together for good to them that love God.

4. That these bedlam beasts and barking Belials shall severely smart for grieving us: for as a tender-hearted father when he hath sufficiently corrected his child, rends and teares the rod in peeces, throwes and casts it from him with indignation, or into the fire to be consumed, even so dealeth our compassionate Father with these his rods; witnesse *Pharaoh*, *Ahab*, *Iezabel*, *Saul*, *Achitophel*, *Haman*, yea all the savage and bloudy persecutors of Gods

people, from their great grandfather *Cain*, with whom the Lord is sore displeased, for he was but a little displeased (with his children) and they helped forward the affliction, *Zach.* 1.15. The Lord was wrath with his people, he gave them into their hands, they shewed them no mercy, therefore &c. *Isa.*47.6. Take a view of Gods visible revenge in this life upon the barbarous and savage persecutors of his people in all ages. The bloudy Egyptians which drowned the new-born babes of the Israel of God, were by him drowned in the red sea, *Exod.*14.28. *Iezabel* thirsting after, and greedily drinking the bloud of the Lords Prophets, becomes meat and drinke to the dogs of *Iezreel*, 2 *King.*9 36.

Ioash who commanded his servants to slay *Zachariah* the sonne of *Iehojada*, was slaine himselfe by his servants, 2 *Chron.*24.21,25.

Antiochus that barbarous beast who had tormented other mens bowels with many and strange torments, was plagued with a paine of the bowels which was remediless, and sore torments of the in ward parts, &c. 2 *Maccab.*9.5,6. Yea all the members of his body were much pained, ver.7. the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and paine, his flesh fell away, and the filthinesse of his smell was noysome to all his army, so that no man could indure to carie him for his intolerable stinke, 9.10. And then this murtherer and blasphemer having suffered most grievously, as he intreated other men, so died he a miserable death in a strange countrey in the mountaines, 28.

The Herodian family, by whose cruell commandements the harmlesse infants, *Iohn the Baptist* and the Apostle S. *Iames* were martyred, plagued with dole full & dreadfull destruction.

Herod the great, besides the many miseries and tragicall calamities which befell his family, he was smitten with a disease so hideous and horrible that manifested the Lords wrathful revenge for his bloudy and crimson crying cruelties. *From that time sicknes did quickly take his whole body, and made it subject to sundry griefs, for he had a burning feaver, an intolerable itch over the whole skinne, continuall paines of the fundament, about his*

Euseb. Hist. lib. 1. c. 9. p. 10. ex Ioseph.

his feet and yet were dropsie swellings, an inflammation of the bladder, rottennesse of the privie members, full of wormes, besides ofter and difficult breathing, convulsions of all the members: so that they that were inspired from above said that these sicknesses were a revengement. And this monster of men knowing how hee was hated for his cruelty, commanded that the principall men of the Iewes should be imprisoned, and slaine at his death, that so the Iewes might be forced to lament at the same.

2. *Herod Antipas* that notable hypocrite who beheaded *Iohn*, and derided Christ, an enemy to the Church and truth, was vanquished and banished with *Herodias* to *Vienna*. *Euseb. lib. 2. c. 11. pag. 12.*

3. *Herod Agrippa* a violent persecutor of the Church, *Acts* 12. was smitten by the Angell of the Lord and eaten with wormes. *Ibid.*

Pilate that wicked judge who condemned our blessed Saviour being called home againe to Rome, laid violent hands upon himselfe, his dead body was tormented by spirits after a dreadfull manner, &c. *Micrel. de Eccl. mos. pag. 221.*

Nero that infernall fury, breathing out rigorous and raging persecutions against Gods people, after divers dreadfull distresses, hearing that he was judged by the Senate an enemy, and was sought for to bee punished after the ancient custome, namely his necke to be put into a gallowes, and his body being naked to be beaten to death with rods, he slew himselfe. *Sueton. Nero 6. pag. 249.*

Domitian as *Eusebius* reports, a great persecutor of the Church of God, was slaine in his chamber by his owne servants, his wife *Domitia* being privy thereunto, and his dead body was contemptuously caried out by the bearers of dead bodies like a cut-throate. *Sueton. Dom 12. pag. 315.*

Trajan, Hadrian and *Antoninus*, not onely tasted of, but also drunke deepe of the Lords cup of plagues and punishments for the bloud of his Saints, which they with such beastly and greedy crueltie and immanity had shed as water upon the earth.

Severus betrayed and slaine by his owne souldiers. *Soz. Eccl. Hist. lib. 1. c. 1. p. 204*

Decius

Euseb l.7.c.1. pag.81.

Decius before he had reigned two yeares was slaine with his children.

Valerianus his fearefull end is thus set downe by *Constantine* in his Oration to the Saints. *Pag.183.*

Also thou Valerianus shewing the same cruelty on Gods servants, hast determined as it were before all mens eyes the just and holy judgements of God, when thou being taken captive and bound wast led clothed in purple, and other like kingly apparell; and after by Sapores the King of the Persians, wast commanded to have thy skin plucked off, and thou to be powdered with salt: thou hast set up before all mens eyes, an everlasting signe of thy calamitie.

Ibid.

Diocletians (under whom was the greatest and most grievous persecution) direfull and deserved destruction for his cruelty against the members of the Lord Iesus, is described in the Chapter following in the same Oration.

Hierol.p.420.

Galerius was killed with an ulcer in his privie members full of wormes, and most loathsome with a deadly stinke.

Maximinus vanquished by *Licinius* was plagued of God as followeth, *Therefore a torment sent by the speciall appointment of God did suddenly take him, taking its beginning from his flesh, and making its progresse even to his soule: for a suddaine mattering happened to him in the inmost secrets of his body, afterward in the lowest parts a fistulous ulcer, and from these a certaine raging evill feeding upon the inward bowells, and a hidden multitude of wormes breaking out, and breathing out a deadly stinke, the whole rising of the body being changed through the abundance of meate before the disease into fatnesse; which then being mattered yeelded an intollerable and horrible spectacle to those which came neare him, therefore some of the Physitians not being able to indure the intollerable stinke were slaine: others because the whole body being swelled, there was no hope of health remaining, and because they could not do any thing to heale him, were also cruelly slaine. At the last when he was afflicted with such evills, he began to think what he had done, causlessely against the pious worshippers of God, &c.*

Euseb. Eccl. hist lib 9. cap. 17. & 18.

Maxentius

Maxentius was drowned like *Pharaoh*, and his army vanquished by *Constantine*. *Euseb. lib 9. cap. 9.*

Afterwards the Arrians persecution raged so *through the whole Easterne parts, yea the whole Romane empire, especially Constantinople, that scarce any blood-thirsty Nero did exercise such cruelty as the Arrians did against Orthodoxe Christians.* *Micrel. p. 565*

But behold the revenging eye of God, which sent downe first of all hayle like a bowle in the greatnesse of hands, like stones in hardnesse, and smote many men and cattell, afterwards overthrew Nicaa: after that destroyed Phrygia with a very great famine, and Valens himselfe being wounded by the Goths in fight, when he did convay himselfe into a shepheards Cottage, was burnt with fire throwne in, and wanted common buriall.

Arrius sitting to ease nature his inwards and all his bowells did run out, and so in such a place he came to naught and fearefully perished with a kinde of death fitting such a blasphemous and filthy wretch. *Russin. Hist. Eccl. lib. 1. cap. 13 p. 189.*

Iulian the Apostata, and tyrannicall persecutor of the Saints, warring against the Persians, was wounded with a dart (by a horseman, or as *Theodoret* reports, *he was found wounded, uncertaine whether by an Angell or man, but certaine whosoever did it, he was a Minister of Gods will*) *and being thus wounded, he filled his hand with blood, threw it into the ayre, uttering these words, O Galilean thou hast overcome. A little before the death of this bloody wretch* Libanius Iulians *teacher in Paganisme, scoffingly asked a Christian Schoolmaister, what the Carpenters sonne was doing, he answered, he prepareth a coffin for* Iulian, *which was shortly fulfilled.* *Abrah. Buchol. cer p. 650.* *Lib. 4. cap. 25 pag. 367.* *Abiah Buchol. p. 650*

Iulian Vnkle to the forenamed *Iulian, was taken with a grievous disease, and perished, his bowells rotting, when the excrements were no more convayed out by their passages, but that cursed mouth, which had beene the instrument of blasphemy, was the passage of them. They report that his wife, a woman singular good in faith, said to her husband, It is meet (O husband) that thou shouldest praise Christ the Saviour, who by this instruction hath shewed thee his power: for thou didst not know,* *Theod. lib. 4. cap 13. p. 363*

against

against whom thou didst contend, &c.

Ibid. *Felix* also was assailed with a divine scourge; for bedding bloud night and day by his mouth, when from all the parts of his body, all his bloud in his body was come out of his mouth he dyed.

Eudoxia the Empresse of Constantinople, that wretched *Herodias*, and implacable persecutrix of renowned *Chrysostome*, who alwaies breathed out bloud and bitternesse against him, *was smitten with death the fourth day after his banishment for that cause, and both shee and other his enraged* * *enemies brought Gods judgements upon the city (namely a feareful hayle) and themselves*, as [a] *Sozomen* and [b] *Socrates* report.

* *Cyrinus Arsurius.*

[a] *Sozom. l. 8. c. 27. p. 537.*

[b] *Lib. 6. c. 17. Abrah. Buchol. p. 664.*

Anastasius, terrified with thunder, and lightning, running from chamber to chamber through feare, was slaine by thunder and lightning.

Radagaisus, although he had in his army above two hundred thousand Gothes, yet being terrified from heaven, was taken alive, and slaine, and that huge host miserably scattered, sold or slaughtered. *Idem p. 655.*

Micrel. p. 567. *Gandecius* the Vandal was slaine by the Divell.

Hunericus, *called* sceleratissimus, *most wicked in whose dayes if any shall goe about to shew those things which are done in the city of Carthage he cannot shew, no not the names of the torments. This barbarous bloody butcher had Gods hand so upon him, that his body was so putrified with wormes crawling and bursting out of it, that not a body, but the parts of a body were buryed.* *Abrah Buchol. p. 663.*

Attila the King of the Huns, having largely drunke wine at a marriage feast in the night, by bloud comming forth of his owne nostrills was choaked. *Idem ib. p. 661*

Alboinus who vowed to root out all Christians, and ragingly began to performe the same, compelling his wife Rosomond *(being merry in Verona) to drinke out of her fathers skull, whom he had slaine, was slaine by* Helmichild, *perswaded so to doe by* Rosomond *in revenge of that indignity offered to her.* *Helyn. p. 53.*

Gilimer

Gilimer a bloudy parricide and cruell persecutor of the faithfull being overcome by *Bellisarius*, and inclosed in a hill desired a friend of his to send him a harpe, a loafe and a spunge, a loafe, because of a long time he had not seene any baked bread, a harpe to asswage his misery, and a spunge to wipe away his teares. *Abrah Buchol. p. 667.*

De Romi, (a bloudy persecutour of them of *Merindol*) *was the most wicked and cruell man and afflicted the poore Christians with most cruell torments that could be devised, the least paine that ever he tormented any by, was this: to fill their bootes full of boyling grease, and to cause them to be pulled on, and to be holden before a great fire, and so to end their lives, whereof the King being advertised commanded that he should be cast into prison and condemned, whereof he having knowledge, withdrew himselfe to* Avinion, *whereas within a short space he fell sicke of a terrible disease, unknowne to any Physition, extreame paines and torments were in all his body, and there was no ointment, nor fomentation that could ease him one minute of an hower, neither was there any man that could tarry neare about him, wherefore he was caried to the Hospitall, and there commanded to be well intreated, but no man durst come neare unto him for the great stinch that came out of his body, insomuch that the flesh fell away by great peeces and gobbets: his body was repleate with sores full of vermine, and wormes, and oftentimes in great rage he would say, in what paine and torment am I now? now I remember the great evills, and oppressions that I have done unto the poore men, and know that for that only cause I am assaild on every part. Who will kill me? and deliver me out of this distresse that I languish not in these torments? And he himselfe not being able to abide the stinch of his body, assaied divers times to kill himselfe but he had not the power so to doe, thus this cruell Homi-cide and blasphemer received confusion, as a just reward of his cruelties.* Act. & Mon.

To reherse onely the horrible end of Rockwood *the chiefe stirrer up, of all the afflictions afore spoken of* (against the Protestants in *Callice*) *when even to the last breath staring and raging, he cryed he was utterly damned, being willed to ask God mercy* Act. & Mon.

who

who was ready to forgive all that asked mercy of him, he brayed and cryed out, all to late, for I have sought maliciously the deaths of a number of the honestest men in the towne, and though I so thought them in my heart, yet I did that lay in mee to bring them to evill death, all to late therefore all to late.

2. *Or Divels.* True it is, the divels malice against us is inveterate, and so exceeding great, that he will not be wanting to doe us what mischiefe soever he can, although thereby he aggravates his owne damnation. Neither is his craft inferiour to his hatred, he being the old subtill Serpent. He is also as cruell as fraudulent, being the great red Dragon, and the roaring Lyon seeking whom he may devoure. And as powerfull as truculent, being the strong man armed, the prince of darkenesse, the God of this world, and daring to contend with *Michael.* Yet need we not either faint or feare but must and may encounter his fierce and fiery darts, with comfort and courage, with patience and puissance. To this end consider

1. *That* this divell so potent and politique, so malevolent and mischievous, is subject and subordinate to God our mercifull protector and gracious father, from whom the evill spirit received a commission to deceive *Ahabs* false Prophets, 1 *King.* 22. 21,23. Sathan had license and liberty given and granted to afflict *Iob*, *Iob* 1. 12. 2.6. And without whose leave the Divells could not enter into swine, *Matth.* 8. 31.

2. *That* as the raging restlesse Ocean cannot exceed its limited bounds, *Iob* 38.10,11. So neither can this raging ravenous lyon transcend his permitted limits: He may sift Saint *Peter* yet can he not make his faith to faile, *Luk.* 22.31,32. He may buffet Saint *Paul*, but not vanquish him, 2 *Cor.* 12.9. endure we therefore hardnesse.

SECT.

Sect. 7.

Motive 6. *Drawne from the kindes of them.* 1 *Losse of riches.* 2 *Famine.* 3 *Exile.* 4 *Death.* 5 *want of buriall.* 6 *Reproches.*

THe sixt Motive drawne from the kindes of afflictions. Stay a little, pause a while, examine strictly and seriously, some of those particular pressures which seeme most dreadfull and distastfull, ponder punctually and precisely upon them: search and see if any affliction is so adverse; if any hardnesse is so harsh, that a Christian souldier may not endure with patience and piety constancy and cheerefullnesse.

First, Is the losse of riches incompatible and insufferable in thy conceit and apprehension, O thou select souldier of Christ. Then

1. *Heare* what *Bias* a heathen man, when he lost all by the enemies spoyling his countrey Priene, said, I carry whatsoever is mine with me meaning his vertue and learning. *Omnia mea mecum porto. Tul. parad.*

2. *Heare* what rich and religious *Paulinus*, Bishop of *Nola* said, when the cruell Goths had ruined the citty and robbed him of all as well as others, *Lord I am not grieved for gold and silver, thou knowest where all my treasure is*, namely in heaven, where it could not be taken from him. *Aug. lib. 1. de civit. Dei. cap. 10.*

3. *Heare* how joyfully the primitive Christians tooke the spoyling of all their goods, *Heb.* 10.34. *And tooke joyfully the spoyling of your goods.*

4. *Heare* how patiently and piously that holy man *Iob* suffered the losse of all, *Iob* 1.21. *naked came I out of my mothers wombe, and naked shall I returne thither againe: the Lord hath given and taken away, blessed be the name of the Lord.*

5. *Heare* what Saint *Augustine* said of Christians stript and spoyled of their substance. *They have lost all: whether have they lost their piety? whether their faith? whether the good things of the inward man, which is rich before God? These are the riches of Christians. Godlinesse is their gaine, loosing therefore* *Aug. lib. 1 De civit. Dei cap. 10.*

these

these things they cry all with Iob, *rich within, poore without, naked came I, &c. blessed be the name, &c.*

6. *Consider* and see that these riches are such, which wee neither brought into this world, neither can we carry them away, 1 *Tim.*6.7. *We brought nothing into this world, and it is certaine we can cary nothing out.* Saint *Augustine* would not have Christians grieved for the losse of those things whiles they live, which they must soone leave when they die.

Ibid.

7. *Consider* what promises our Saviour makes to all such who forsake houses, lands, or any thing for his sake and the Gospels, *Matth.*19.28. saying such shall receive an hundred fold, that is, *he shall obtaine so much glory, so much grace, so much wonderfull felicity, that shal profit him an hundred fold more then the thing which he lost. He who hath forsaken a father, and chosen God to be his father, it is manifest that he hath received more, then an hundred fold a carnall father. He who forsakes a mother, that he may love more his mother the Church, hath not he an hundred fold more then a carnall mother? He who forsakes a brother that he may have Christ his brother, hath not he better then an hundred brothers?* saith Saint *Chrysostome.*

Chrysost. Hom. 33. in cap. 19. Mat. v.28.

And me thinkes you cannot but contentedly part with your substance when the Lord, the right owner of it requires it, and to take joyfully and Christianly the spoyling of your goods, knowing in your selves that you have in heaven a better and an enduring substance.

Heb.10.34.

Secondly, *Art* thou astonied and affrighted with feare of famine, a misery so ponderous and insupportable, that *David* made choyce of the destroying pestilence, 2 *Sam.*24. The distressed Lepers of the slaying sword rather then this, 2 *Kin.* 7.4,5. That it is called one of Gods evill arrowes, *Ezek.*5. 16. And no marvaile, it causing the Israelites to desire Egiptiacall bondage rather then this, *Ex.*16.3. It constraining tender-hearted mothers to eat their owne children, 2 *King.*6.28, 29. Notwithstanding arme and animate thy selfe to endure even this. And that by considering

1. The good that it hath done and may doe. It brought the riotous

riotous lascivious prodigall to sight and sense of his sin, to true and saving repentance, *Luk.* 15.14, 15, 16. *It hath taken those whom it hath killed from the miseries of this life, as the sicknesses of the body, whom it hath not killed, it hath taught to live more sparingly, to fast more often*, saith S. *Augustine.* *August. lib. 1. De civit. Dei cap. 11.*

2. *The* hurt it cannot doe. It could not cause our Saviour to yeeld to Sathans suggestions, *Matth.* 4.3,4. It never could, nor can constraine Gods people to prove Apostates, *Rom.* 8. 35. What shall separate us from the love of God in Christ? shall famine? Nay, &c. 2 *Cor.* 11.27.

Thirdly, *Doth* the thought of captivity so cruell, which usually is accompanied with wofull lamentation, spightfull reproaches, unaptnesse to serve God. *Psal.* 127.1, 3, 4. Losse of peculiar inheritance, bitter bondage, and slavish subjection even to servants, *Lam.* 5.2.5.8. Yet animate thy selfe to endure this also, which indeed is most miserable, if Christians could be assigned to any place, where they could not find their God. But since the earth is the Lords therefore thou canst not be captivated out of thy fathers land and countrie: *since* the passage or safe conduct of a Saint or holy one to heaven is easy & free from every nation. *Since* while thou art Commorant in thine owne native countrey, thou art a pilgrim, and a passenger, and when thou art in captivity thou art but a stranger and forreiner. *He is a Christian* saith S. *Augustine, who acknowledgeth himselfe to be a stranger in his own house, and in his own country: our country is above, there we shall not be strangers. For every one here even in his owne country is a guest: if he is not a guest he shall not passe thence: if he is about to depart he is a guest, let him not deceive himselfe, will he nill he, he is a guest.* And a certaine writer saith, *Thy country is whersoever thou art well: to be well is not in a place, but in a man himselfe—short exile shall translate thee sooner to thy country, and give thee another country better by farre, whence they shall be banished that wished thee an exile.* *Since* the Lord doth never faile to be a comforter, to leave & forsake his although in excruciating captivity, although under barbarous savages, although in the bowels of the whale, & bottome of the sea, witnesse *Ioseph*, *Daniel*, and *Ionah*. *Since* the Church of

Ang. l. De civit. Dei. cap. 14. pag. 57.

Aug. Tom. 10. Serm. 32. de verbis Domini.

Adrian Carth. pag. 104.

Ezek. 11. 16.

God in generall, and many the deareſt favourites of God in particular, have drunke deepe and often of the moſt ſharpe and aigre ingredient mixtures of this bitter cup: *Since* heathen men, having no hope nor promiſe of future felicity have endured patiently and willingly, dreadfull captivities, for their honour and countries ſake: witneſſe *Marcus Attilius Regulus*, who *for his honours* ſake promiſing to returne himſelfe, or their Carthaginean Captives: and for his countries ſake, knowing that the priſoners to be exchanged, would be more perillous, then he could be profitable to his country, did voluntarily returne to captivity in Carthage, to finiſh his daies under horrible tortures. Let every ſouldier of Chriſt Ieſus for the glory of God and his Goſpell, for Chriſt and his conſcience ſake, having an aſſured hope of the unperiſhable crowne of glory, grounded upon the infallible promiſe of the Lord of glory, reſolve to endure even this alſo.

Tull. Off. lib. 3.

Fourthly, *Doth* violent death wholly diſquiet and diſmay thee, this ſeeming inſufferable, inſupportable: yea ſo that the very remembrance thereof doth amaze and appale thee? for thou art certainly perſwaded thou canſt not endure ſuch and ſuch terrible tortures and dolorous deaths, as the glorious Martyrs have formerly ſuffered. *And why* maiſt not thou have the ſame Chriſtian reſolution to endure, the ſame pious courage & comfort in ſuffering, which the former Martyrs had? you are men & ſo were they. To them it was given in the behalfe of Chriſt to ſuffer for his ſake, *Phil.* 1. 29. and why may it not be granted to you alſo? we want thoſe valourous reſolutions, that undaunted courage, and thoſe impregnable conſolating comforts which they had. What then? we give our children ſmall knives to make & mend pens for writing, greater to carve and cut their meat, not ſwords, not bills or ſuch like inſtruments, becauſe not uſefull, unneceſſary for ſuch imployments. We give our ſervants and workmen hatchets, wedges, and beetles to cleave and cut wood, axes to fell trees: we ſend our ſouldiours into the field with armour and weapons, not with knives or ſuch like things: The imployments requiring ſtronger and more uſefull tooles, we afford them: And will not God?

Object.

Anſw.

Object.

Anſw.

doubtleſſe

doubtlesse he will add abilities, as hee addeth afflictions. Certainely he will cause our consolation to abound by Christ, as the sufferings of Christ abound in us, 2 *Cor.* 1. 5. As yet we need not such graces in so great and ample measure, we therefore want them. But if our gracious God and mercifull father hath designed and marked us out for the same sufferings for the same cause, and we use the same conscionable care and diligence by the same sanctified meanes to obtaine the selfe same graces, we need not feare the enjoyment of them. *But why* O you Christian souldiers are you afraid to endure and suffer death for Christ and his Gospels sake? *That* a man whose chiefest treasure, hearty affections, heaven and happinesse is here upon earthly felicities, should tremble at the sight and remembrance of death, is no unwonted thing, it marring all his mirth and merriment: impayring all his joy and jollity: stripping, and making him naked of all his hopes and happinesse. *But that* you whose God is the Lord, who are the souldiers of Christ, whose treasure is laid up in heaven, (to whom I onely now speake) should bee afraid of death, should not entertaine it as a welcome messenger of gladsome newes, is not a little to be wondered at, and much to be lamented. S. *Cyprian* saith well, *To the enemies of Christ it is a plague, to the servants of God a profitable departure: the righteous are called to comfort, the wicked are drawne to punishment.*

1. *This* ends our toylesome rigorous race, and brings us to our triumphant reward.

2. *This* arrives us out of the surging sea of dolefull sorrow, at the gladsome haven of endlesse happinesse.

3. *This* finisheth our fatall fight, giving us a most honourable victory over all our hideous and hurtfull foes.

4. *This* accomplisheth our lassitudinous wearisomenesse and tiring painefull labours, bringing us to perpetuall peace, and never-ending rest.

5. *By this* we are exempted and freed from the corruption of our nature and inquinating iniquity, offending our good God, and sadding our own soules: to perfection of grace, and

fullneſſe of ſanctification: from mournefull miſeries and ſadding ſorrowes to immortall glory and incredible ſolace: from innumerable ſickneſſes, inevitable and inſupportable diſeaſes, to immutable ſafety, and perfect ſanity.

6. *By this* we are taken from dolefull paine, to delightfull pleaſure: from ſervile bondage, to joyfull liberty: from our wearisome pilgrimage, to our wiſhed home: from our earthly rotten tabernacles, to our heavenly manſions: from the ſociety of Saints militant with and mixed amongſt beaſts and Belials, abſurd and unreaſonable men, where we ſee as in a glaſſe darkely, but a glimpſe and glimmering of the incomprehenſible communion of gloriſſed Saints to which this brings us, namely an immediate fellowſhip of Father, Sonne and Holy Ghoſt, that holy Trinity, bleſſed for ever, of all thoſe holy and heavenly Angells, which continued in their firſt eſtate, and of the innumerable companies of godly and pious Patriarks and Prophets, patient and zealous Martyrs: yea and of all ſorts of Saints, whoſe robes are waſhed in the bloud of the Lambe, and follow him whetherſoever he goeth: where we ſhall ſee and know *Adam, Enoch, Abraham, Moſes, David, Elijah*, and other our comfortable conſorts, companions and coheires.

1. Our knowledge there being infinitely more cleare and perfect then here, where yet we know each other.

2. Our knowledge then being like that of Angels, who know each other perfectly.

3. Our knowledge then being abundantly more excellent then *Adams* in Paradiſe, whoſe then was ſuch, that at the firſt view and ſight he knew all creatures, and his wife ſo exactly, as to give names ſignifying their natures.

4. Our knowledge then without all compariſon ſurpaſſing that of the Diſciples in the Mount, and of *Dives* in hell: which was ſuch that by the former they knew *Moſes* and *Elijah*, and by the latter hee knew *Abraham* and *Lazarus*.

5. We being members of that heavenly company, muſt needs know our head Chriſt Ieſus and our fellow members.

6. Bruit

¶ 6. Bruit beasts, having here a kind of knowledge one of another for their mutuall delight: this knowledge in that life, cannot be wanting to our full and perfect felicity and pleasure.

7. This is necessary to bring to life: we must die that we may be changed, and that our corruption may put on incorruption, that our mortality may put on immortality. This is the common condition of all mankind, *Hebr. 9. 27. This I know* (saith S. *Augustine*) *that no man hath died, which must not sometimes have died.* Yea the Heathen Poet could say, *It is necessary for all mortall men to die.* Indure we therefore this, which all, both good and bad, just and unjust, have or must suffer. This being a necessary path-way to eternall life; by which we are changed from evill to good, from woe to weale, for which we shall rejoyce when we are departed. By which we shall exchange our travaile into rest, our sickneſſe into health, our earth into heaven, life transitory into immortall: are we now well, we shall then be better: are we now happy, we shall then be more happy, being delivered from this evill world, and exempted from Sathan, to live for ever with Christ our Saviour.

Aug. lib. 1 de Civ. Dei. c. 11. βροτοῖς ἅπασι κατθανεῖν ὀφείλεται. Diu. Ital.

But it's violent. Care we not what kind of death we suffer. *What doth it matter with what kind of death this life is ended, when he to whom it is ended, is not compelled to die againe?* saith S. *Augustine.*

Object. *Answ.* *Lib. 1. de Civit. Dei. c. 11.*

But I am young. Care not how soone it comes; the Heathen Poet could say, *Hee shall die young whom God loves.* And S. *Augustine* saith, *For as much as innumerable deaths in a manner do threaten every man in the daily perils of this life, as long as it is uncertaine which of them shall come, I pray whether is better, to suffer one by dying, or feare all by living? Neither am I ignorant, how foolishly men choose to live long under feare of so many deaths, rather than by once dying to feare none afterwards.*

Object. 2. *Answ.* ὃν γὰρ φιλεῖ θεὸς ἀποθνήσκει νέος. Diu. Ital.

Aug. lib. 1. de Civ. Dei. c. 11.

But it is an evill shamefull death. *That death is not to be counted evill which followes a good life, neither doth any thing make death evill save that which followeth death: therefore they who must necessarily die, need not much care what doth*

Object. 3. *Answ.*

happen to cause them to die, but dying whither they are constrained to go, saith S. *Augustine.*

Ibid.

Be you therefore who are good souldiers of Christ Iesus perswaded to arme your selves, not onely to be bound, but to die also for the name of the Lord Iesus. Beare patiently a few rough and asperate stormes, which do but drive you sooner to your desired haven: a little harsh and curriish usage by this churlish jaylor, dragging and violently driving you from this earthly prison to an heavenly paradise.

5. Art thou daunted and dismayed, fearing that thy dead body shall want buriall, which is a promised blessing, *Gen.*15.15. The deniall whereof a threatned curse, *Ier.*22.19. For which the holy men of God have beene so carefull as to provide their sepulchers before their death, 1 *King.*13.30. *Mat.*27.60. And to take order for their sepulture whiles they lived, *Gen.*49.29. 50.5 13. 1 *King.*13.31. Consolate thy selfe against this, considering, that although it is a blessing unto the godly, yet onely an outward, earthly, temporall favour, to whom the want thereof is no curse, nor any wayes hurtfull: for,

1. Cannot want of buriall let or hinder the resurrection of our bodies to glory and immortality?

2. Hath this beene the lot and portion of Gods deare and beloved Saints to want buriall? *Psal.*79.2,3.

Aug. l. 1. *de Civ. Dei. c.* 12. *p.*55.

3. Did S. *Augustine* comfort Christians against this with such like sayings as these? *It is not the fault of the living who could not give it, nor a punishment of the dead who could not feel it. If honourable sepulture doth any whit profit a wicked man, then vile or no buriall doth hurt a good man.*

4. Did the heathen men so little regard where they should lie when they died for their countrey, or to what beast they were given as meat, that *Theodorus Cyrenaus* answered *Lysimachus* threatning this to him after death. *Let this be dreadfull to thy Peeres or States of thy realme, I care not whether I putrifie under or above ground.* And *Diogenes, If I shall not feele it, what hurt will tearing in peeces do me?* Yea they had many generall consolations against want of buriall, as these and such

such like. *He is covered by the heaven which wants a grave: nature hath given sepulture unto all: The same wave of water which causeth men to suffer shipwracke, doth burie them: the bodies of those which are fastned unto gibbets consume into burriall: a torment doth burie those which are burnt alive.*

And shall we feare this which may never come, or if it doth come, is no whit dreadfull or hurtfull?

6. *Do gnipping taunts*, scornefull reproches, slanderous backbitings, insolent mocks and flouting nick-names dread thee, thou deeming them so insupportable that thou canst not indure them? these being threatned as a great and grievous commination, *Ier.* 24. 9. *Ezek.* 14. 8. These having caused the most patient men to complaine and cry as *Iob*, Chap. 30. 1. *But now they that are younger than I, have me in derision*, &c. Vers. 9. *And now am I their song and by-word.* The Church of God, *Psal.* 79. 4. *We are become a reproach to our neighbours, a scorne and derision to those that are round about us.* *David*, *Psal.* 57 4 *My soule is among lions, and I lie even among them that are set on fire, even the sonnes of men, whose teeth are speares and arrowes, and their tongue a sharpe sword.* *Ieremie*, Chap. 18. 18, 19. *Then said they, come and let us smite him with the tongue*, &c. These having urged Gods dearest jewels and peculiar people to imprecate as *Elisha* 2 *King.* 2. 24. *And he turned backe, and looked on them, and cursed them in the name of the Lord.* *David* to wish evill to *Doeg*, and *Ieremie* against those who smote him with the tongue, *Ier.* 18. 21. These being so keene and cutting, that they are called persecution, *Gal.* 4. 29. *Persecuted him that was borne after the spirit.* Yet let not these discomfort and dishearten thee, who art a souldier of the Lord Iesus. For although these forenamed are true theses, yet to inferre thence, Therefore it is not tolerable, not sufferable to indure reviling obtrectations, and opprobrious upbraidings with bad speeches for Christ and his Gospell, is rash and ridiculous. For thine encouragement to, and comfort in suffering the scourge of tongues, consider,

1. That if all the black-mouth'd barking bedlam Belials of

Satans kennell in the whole world, should belch out the most imbittered obloquies and hellish calumniations against us; deride us with the most scornfull mowes, nods, girings, and divellish grinnings: and vomit out upon us and our good names the most slanderous maledictions, envenomed back-bitings, pernicious lies, and malicious cursings, that hell it selfe can hatch, Satan and his abettors faine and forge, and his malignant ministers act and execute: yet can they not deale worse with us in this kind, than their cursed companions have done to our blessed Saviour and his happy Saints, who have beene as sharply stung by the serpents seed, as we can: and have drunk as deep of this distastfull cup of infamy and disgrace, as is possible; and shall we think much to pledge them? *Iob* was a song and a by-word to base fooles, Chap. 30. 9. *David* a song to filthy drunkards, *Psal.* 69. 12. *Elijah* accounted and called the Kings enemy, 1 *Kin.* 21. 20. and a troubler of Israel, Chap. 18. 17. S. *Paul* a pestilent fellow, a mover of sedition, an heretick, *Act.* 24. 5. 14. Our Saviour blessed for ever, a blasphemer, *Mat.* 9. 3. a drunkard and a glutton, 11. 9. a deceiver, 27. 63. Were *David*, *Iob*, S. *Paul* the Saints & our blessed Saviour falsly accused, scornefully mocked, &c. & shall we unwillingly walk in those paths wherein such pious people have usually walked.

2. That the better any man is, the more subject he is to slanderous reports, and the utmost mischiefs the sons of Belial and their father the Divell can coyne against, and cast upon him. The Divell and divellish men throw most cudgels of calumny and contempt at the fruitfullest trees in Gods vineyard: bark most bitterly against the brightest parts of Gods Church militant, like dogs against the Moone, and labour tooth and naile to obnubilate and obscure most, the most shining and glorious lights with contumelies and disgraces. And if any good man (as many have) hath the applause and commendation of this viperine brood, yet it's 1. either to hurt him by bewitching him by these fawning flatteries, to sip a little of the times corruptions, though he will not drink a full draught; or tickling and enticing him hereby to desire earnestly, and affect promiscuous reputation, or wooing him by this meanes to winke at

their

their wickednesse, and grossely neglect Christian reproofes. 2. Or to harme others: thus the Pharisees opposed Christ by *Iohn the Baptist, Mar.* 2.18. *Iohn* is a good man, he fasts, but thou and thy Disciples fast not. Thus carpers at godlinesse and goodnesse set godly men one against another, little considering that one man may be more infirme and weake than another; one may do a thing in some respect lawfully which the other cannot. Thus these subtill Satanicall tongue-smiters of Saints and sanctity commend some excellent and eminent men to discredit others more closely, cruelly and cunningly, not out of any love or liking they have to their rare gifts, or precious graces; not for their sound profession and sincere piety (these being as repugnant to them as the bright shining light to obscure darknesse: these being a shame to them, and condemning them to the pit of hell) but by such fawned flatteries to pierce more cruelly even the selfe same men, and all the consorts of their blessed society, including in the end, even these in their black bill of *all are naught*. As for example, such and such men are good men, yet they will do so and so. But such and such are so precise, &c. yea all the company and pack of them be stark naught.

3. That these railing *Rabshakehs*, scoffing *Ishmaels*, and all the infernall troupe and rabble of those who revile and reproach, disgrace and deride men for godlinesse sake, are but fooles or men destitute of wit, yea men out of their right minds. Marvell not that I call them fooles, or men out of their wits; for not onely doth the Word of God terme them so in diverse places, but their owne deeds and actions demonstrate them so to be. As for example.

1. Should we see a man tumble and wallow willingly and delightfully in the myre, we would certainly conclude the man is mad, drunk, out of his right mind: but these wallow willingly and delightfully in the sink of sin, more soyling than all the most noysome mud and mire under the Sun.

2. Should we see a man wound & mangle his body, break his bones, and tear his flesh in pieces, because some who have been grievously wounded, their joints disjoined, their bones broken, their

their flesh rent, have obtained perfect recovery, although with much cost and charge, smart and sorrow: would we not say, surely the man is mad? But these men do therefore wound and pierce themselves with sinne, the greatest of sores and sicknesses, because *David*, *Peter*, and other the Saints of God, after long labour and seeking after, much smart and sorrow, were throughly healed.

3. Should we see a man all the time of seeding, summer and harvest, when all good husbands are busily imployed to fit and furnish themselves with necessary livelihood, to run gadding after bables and butterflies, unnecessary, unusefull, and unfruitfull, would we not averre the man to be a foole, if not mad? But these manner of men in this blessed seeds-time and summer of grace, when all wise merchants seriously with all sedulity do providently, principally seek those precious heavenly pearles, trading and trafiquing for the same in the conscionable use of the meanes, do then with earrestnesse and eagernesse pursue the fruitlesse and not needfull fading some and froth of this transitory world.

4. Should we see a man to reject and refuse such a service wherein he might have fulnesse of comfort, credit and contentment, and choose to be a galley-slave to some tyrannicall tyrant, from whom nothing could be expected save terrible tortures, terrours and torments, would we not avouch the man to be mad? But all wicked men disdainfully (if not despightfully) reject Gods service accompanied with, and affording all comforts and contentments, for Satans slavish servitude, wherein there is not the least shew or shadow of consolation and contentment, but the truth and substance of all kind of intolerable woe and misery.

5. Should we see a man to exchange pearles for paultry pebbles; refined gold for stinking drosse, would we not affirme the man to be a foole, if not mad? But all wicked worldlings in effect say, farewell soule and conscience, adieu holinesse and saving graces, so be we may but thrive and grow great in this world, buy and sell, and get gaine.

6. Should we see a man preferre a loathsome prison before

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a pleasant pallace, would we not say, surely the man is out of his wits. But all the sonnes of *Belial* choose rather perpetuall hellish tortures and thraldome, than the matchlesse peerelesse crowne of glory.

7. Should we see a man for no gaine to cast himselfe into dangers inevitable and unspeakable, we would not onely conjecture, but conclude that the man wanted wit: But all wicked men throw themselves unavoidably into Gods sore displeasure, which is unutterably dangerous and dreadfull for the enjoyment of the works of darknesse which are not onely filthy, but also unfruitfull.

8. Should we see a man toyling hard to do that which he must undo againe with hard labour and much paines, or els be hang'd, drawne and quartered, we would without any peradventure inferre, surely the man is besides himselfe. But all ungodly men endeavour with tooth and naile to do such things by committing of sinne, which they must necessarily undo againe, by true, yet bitter repentance, or els perish eternally. So then, disgracefull deriders of men for godlinesse, they are but fooles, yea bruit beasts in the Scripture sense, which termeth them, In regard of their ignorance, *Oxen*, *Psal.* 22.12. *Kine*, *Amos* 4.1. *Wild Asses*, *Iob* 24.5. And *Mules*, *Psal.* 32. 12. In regard of their luxury, *Goats*, *Ezek.* 34.17. And *horses*, *Ier.* 5.8. In regard of their cruelty, *Lions*, *Psal.* 22.13. *Dragons*, *Ezek.* 29.3. *Rams*, 37. 17, 21. *Beares*, *Isa.* 11.7. And *Dogs*, *Psal.* 22.16. In regard of their subtilty, *Wolves*, *Isa.* 11.6. And *Foxes*, *Ezek.* 13.4. And in regard of their malice, *Aspes*, *Isa.* 11.8. *Cockatrices*, *Spiders*, 59.5. *Vipers*, *Mat.* 3.7. And *Scorpions*, *Rev.* 9 3. If a mad man or an ignorant ideot should revile us, raile at us, scorne, deride and say all manner of evill against us, we would pitie the man, and no whit regard his sawcy scurrilities, and scoffing derisions. If snarling dogs bawle and barke, sordid swine grunt and grumble at us, we mind our businesse, and sleight these as frivolous trifles. Why then when these fooles, of all sorts the most foolish, gnash their teeth, nod their heads, make mowes and say all manner of evill against us, do we not pitie the men, and disregard

disregard their absurd speeches, and irksome gestures? *Why* therfore cannot we endure, yea altogether slight and disregard the brawling barking of these churlish curres, the hissings of these serpentine aspes and adders, the bleatings and blatterings of these beasts and vaine bablers, seeing they doe but their kinde?

4. *That* the smiting of the tongue doth a good man no hurt at all: As Kings and Potentates, wise and wealthy men sustaine no losse of subjection, reverence, or of any thing they have interest in becausse mad men, fooles and beasts put no difference twixt them, and other men: so godly men have not their esteeme lessoned with God, and good men, have their prayers as pleasing to God, and prevailing at the throne of grace, have their graces as radiant and glorious, and their right and interest to the bloud of Christ and crowne of life as certaine and well sealed, when they are loaden with the heaviest pressures of reprochfull disgraces, infamous indignities, scurrilous taunts, and hellish girds for piety sake from the serpentine tongues and gestures of all deboist stigmaticall varlets. Excellent is the saying of *Titus Vespasian, Since I doe nothing worthy for which I should be slandered, I do nothing regard lies.*

2. *But* much good, so saith our Saviour, *Matth.*5.11,12. *Blessed—when all men speake all manner of evill against you falsly for my sake, rejoyce and be exceeding glad, for great is your reward in heaven.* 1 *Pet.*4.14. *If you be reproched for the name of Christ, happy are you, for the spirit of glory and of God resteth upon you.*

*Object.*1. Say not, how can we endure the scourge of tongues, since by this meanes, All true professors, as well as we in particular are deepely damnified, for by meanes of such false aspersions cast upon us, the raging tongues of dogged *Doegs* are stirred up and set on worke to snarle and snap at all forward professours: See (say they) what these precise professors are, behold their practise they are all nought.

2. And our owne good names, which are more precious then odoriferous ointments, and of greater worth and value then

than all our substance, by these currish, barking, and envenomed biting Belials, lie wounded and bleeding even to extreame disgrace, being gored and pierced by the keene and cutting tongues (more sharpe than swords) of stigmaticall Satanists, which being a losse so invaluable and irrecoverable, who can indure?

Answ. For if you give just occasion of offence, either by doing that which you ought not to doe, or leaving undone duties that must be done, then woe to you by whom the offence commeth, *Matth.* 18. 7. 2 *Sam.* 12. 14. because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is borne unto thee shall surely die. But you onely scandalizing, why should the men of this world pursue so enragedly with fierce and furious out-cries, all pious Professours of the same truth? Were all the twelve selected Apostles incarnate Divels, because one of their number was so? Were all sincere primitive converts lyars against the blessed Spirit of God, because sacrilegious *Ananias* and *Saphira* were? Are all Professours dissembling hypocrites practising contrary to their profession, because there are many such? God forbid. Thou blinded world, why wilt not thou see? You uncharitable sonnes of men, why will not you understand, but rashly and reprochfully condemne the unblameable carriages and harmlesse conversations of Gods deerest Saints, for the culpable crimson crying impieties of dissolute dissemblers? You are not so unwise, sensleesse and uncharitable, as to inferre, much copper glisters, therefore all bright and glittering gold is copper: A painted counterfeited Sun gives no radiant light, therefore that shining bright Runner in the firmament is obscure and darke. *Judas* was a sonne of perdition, therefore *Peter*, *James*, and *John*: some men are heires of damnation, therefore all men. Be not therefore so maliciously censorious, as to conclude, such and such are shamefully delinquent, therefore all Professours are so.

2. But if you walk harmlesly and inoffensively, living unblameably and uprightly, doing such duties which God commands,

mands, allowes, loves, and will reward, from a pure heart, and faith unfained, to the praise and glory of God, consequently the workes of God, *Iohn 6.28.* or good works, *Eph. 2. 10.* In regard of matter, manner, and end, and shunning the evill you ought to avoid, and yet are taunted and scorned, as *David* by scoffing *Michal*, 2 *Sam.6.20.* for dauncing before the ark: barbarously and bloudily back-bitten, as *Abimelech*, for relieving *David*, 2 *Sam. 22. 9.* or otherwise wounded by cruell tongues, it being unjustly, with evils never acted nor intended: or wresting good things to make them seeme evill. What losse of Christian reputation? Surely none.

Object. But we shalbe unjustly censured, rashly judged, and sporting table-talk to disdainfull abjects by this meanes.

Answ. And who was ever free? was Christ? Did they not judge, and in judging hardly censure our blessed Saviour? Did he therefore leave off doing his Fathers will? Grew he to passionate impatience? Nothing lesse.

SECT. 8.

Motive 7. *Drawne from the nature of them, shewing how they are evill, how good.*

THe seventh and last Motive drawne from the nature of afflictions. True it is, the uneasie dangers, unpleasant troubles and rough afflictions of Gods children, Christs souldiers, are exceeding great: *Psal.48.3.* horrible pit. And very many, *Psal.34.19.* And as boysterous impetuous surging waves succeeding one another. The Lord our gracious Father having so appointed and decreed: our conformity with our blessed Saviour requiring that it should be so, and God being more thereby glorified in our deliverance. Yet it is as true, that there is no danger so deepe, no griefe so great, no temptation so tumultuous and troublous, no trouble so tempestuous, out of which God cannot or will not deliver his Church and chosen children, *Psal.40. 2.* He brought me out of an horrible pit, out of the myrie clay, &c. *Psalme 34.19.* But the Lord

Lord delivers him out of all. He being their strong and powerfull Redeemer, *Isa.*45.1. He being the mighty rock of their salvation, *Psal.*95.1. Their impregnable shield and invincible buckler, *Psal.*18.2. The Lord of hosts and armies, *Psal.* 46.7.11. And that great and potent Prince, *Dan.*12.1. And therefore Though they are dreadfull, yet shall they not be durable, Though they are laborious, yet shall they not be long lasting. Though they are cruell, yet but momentany, and of short continuance.

Object. But they are evill.

*Answ.*1. And what patience to endure that which is good? Who cannot? Who will not? Christs souldiers being more then ordinary men, must doe more then they doe. They must love even those who hate them, *Matth.*5.44. They must pray for such who hurt them. They must render a requitall of good for evill, They must endure with comfort and constancy evill.

2. Admit they are evill to some, yet they are not so to all, they were good for *David*, *Psal.*119.71. And are good to be borne of some from their youth, *Lament.*3.27. Although in their owne nature of themselves properly. *As* they are signes and demonstrations of Gods just indignation and anger against any. *As* they are plagues and punishments for sin; *As* they are a part of Gods curse for the same: *As* they are lets and hinderances from any pious and holy duty: *or* occasions of any sin, namely of murmuring, grudging, impatiency or the like, they are evill. *Yet* are they good by Gods grace and blessing, being sanctified in the Crosse of Christ. *As* they are an argument and evidence of Gods love and fatherly care: *As* they are a meanes of sanctification, mortification, vivification, conversion, repentance, reformation of life; *As* they cause us to know our selves and our sins, *Gen.*42.21. *As* they shew to others the corruption of nature in the Saints, *Ezek.*39. 23. *As* they teach men true obedience, *Iob* 33.19. *Ier.*31.18, 19. *As* they provoke and stirre up to fervent prayer, *Psal.*107. 6. *As* they shew the certainty and equity of Gods threats; *As* they purge from sin and corruption, *Pro.*20.30. *Mal.*3.3.

As

As they preserve from destruction and evill, *Isa.*57.1,2. *As* they are a path-way to the kingdome of heaven, *Acts* 14 22. *As* they conforme a man to Christ, *and as* they make us compassionate and able to comfort others, *They* are not evill but good. Endure them therefore.

Vpon these undeniable truths and grounds so certaine, reason and resolve as followeth:

1. *Hath* Christ our faultlesse Master, that Lamb without spot and blemish, and his holyest Saints and members endured afflictions, Christ for our sakes, they for his?

2. *Are* they inevitable and unavoidable: we being men, much more we being sanctified men.

3. *Are* they harmelesse neither hurtfull nor injurious?

4. *Are* they beneficiall and many waies advantagious?

5. *Come* they from our gratious fathers love, justice and mercy principally and primarily: from our hatefull enemies instrumentally only and secondarily?

6. *Are* they most truculent or terrible in countenance of them as namely The spoyling of outward substance, so sadding; affrighting famine so dreadfull: cruell captivity so uncomfortable: violent death so dismaying: want of buriall so unseemely; and the scourge of tongues so smarting: not so hideous and terrible as: and more tolerable for Christs cause then they seeme to be?

7. *They* being but momentany and of no long continuance. Then surely we as the souldiers of Christ will resolve to endure hardnesse, undergoing it with willingnesse, *Heb.*11.25. submitting our selves to it with readinesse, *Mat.*26.39. yea the tartest tryalls, most rough and cruell calamities and dreadfull persecutions through Gods helpe and assistance, for the Lords sake: namely,

1. For righteousnesse, conscience, Christ, and Christianity sake, 1 *Pet.*2.20. 3.17. 4.16. *Isa.*59.15. for welldoing suffering for these ends being thank-worthy, 1 *Pet.*2.19. and acceptable with God, *Ver.*20. to which we are called, *Ver.*21.

for

for which we are pronounced blessed and happy, 1 *Pet.* 3. 14. 4. 14. of which we need not be ashamed, 4. 16. and for which we have cause to glorifie God, *ibid.* namely

2. We suffering *After* a right manner, *scil.* with *enduring patience*, 2 *Thess.* 1. 4. 1 *Pet.* 2. 20. *Persisting constancy*, *Luke* 22. 28. *Heb.* 10. 39. *Chearefull rejoycing*, *Col.* 1. 24. 1 *Pet.* 4. 13. And *loving prayer* for our afflicting persecutors according to Christs commandement, *Mat.* 5. 44 The pious practise of our blessed Saviour, *Luk.* 23. 34, And his happy Saints, *Act.* 7. 60. *And* to right ends, not for vaine-glorious ostentation or other carnall respects, but for the Lords and conscience sake, that is, rather then God should loose his glory, and we a good conscience towards God, we purpose constantly to endure griefe, hatred, persecution or any manner of afflictions as the souldiers of Christ Iesus.

Chap. VII.

The Christians armour. 2 *Duty.*

Christian souldiers must be armed.

As a souldier ought not onely to have a forehand resolution to endure hardnesse, but he must likewise fit and furnish himselfe with necessary defensive and offensive weapons, and with expert skill to use and mannage the same to disable, disadvantage, discomfit, dissipate and dispoyle the enemy: and for their own preservation safety and protection: even so the souldier of the Lord Iesus must joyne to his constant purpose of suffering, 1. *Knowledge of the parts* and pieces of the armour of God, *Eph.* 6. 11. so called because it is prescribed by God in his Word, given of God by his spirit, and agreeable to the will of God. That divine and spirituall armour, necessary against the spirituall assaults of spirituall enemies. That *panoplia* or compleat armour sufficient to defend us in every part, availeable to keepe off and thrust backe every assault, and every dart of our spirituall enemies. 2. *And a putting* and keeping on, and using

of the same, and every part thereof (God having made none of them in vaine, they being all needfull and joynt-companions, so that he that hath not all, hath none at all) to defend himselfe and his own right which Christ hath dearely bought with his precious bloud. And to repell and drive away the divell and his instruments. Learne we all therefore who are the souldiers of Christ, what this armour is, how to put on and use the same.

The parts of severall pieces of which impregnable armour of proofe are six in number, largely deciphered and described by the Lord himselfe, *Eph.6.14,15,&c.* namely a girdle, a breast-plate, shooes, a shield, a helmet and a sword. A helmet for the head, a breast-plate for the middle, a girdle to knit them together, shooes for their feet, a shield for their left hand, and a sword for the right, of each particular somewhat.

SECT. 2.

1 Part of armour.

The Christians girdle.

Their girdle what it is, how put on, its necessity, dignity, and severall parts.

THe first piece of a Christians armour is the girdle of truth. As Martiall men of war have a fayre, strong, substantiall girdle wherewith they 1 knit their armour fast and close unto them, and keepe the severall pieces together, so that they cannot shake or loose. 2 Tye and binde their loynes thereby holding the same firme, and their bodies steddie, that they may be able to stand the surer and hold out the longer. 3 And hide the joynts of their armour that they may not be seene, so using the same for necessity, strength, and ornament, as we may see, *Iob* 12.18,21.38.3. *Isa.*23.10. Even so the Christian souldier, hath his girdle of truth, namely

First, Truth of judgement, or a rectified judgement agreeing with the Word of God, grounded upon it and warranted by it, desirous by it to be reformed, wherein it hath beene mis-informed, to receive further illumination from it, and increase of

saving

saving knowledge by it, remaining sound in practicall saylings, giving no warrant to any decayes, 2 *Pet.* 1.12. And therefore the true doctrine of the Gospell may be called, not onely true doctrine, but truth it selfe, or the girdle of truth, it being to the soule to strengthen it, as a girdle to the body of a souldier in warre. And the word of truth, *Col.* 1.5. because all truth must be learned out of it, as for example.

1. The true worship of God in generall, *Mic.* 6.8. *He hath shewed thee O man what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to &c.*

2. True holinesse and sanctification.

3. True faith, *Heb.* 11.1. *Faith is the substance of things, &c.*

4. True love, 1 *Cor.* 13.4. *Charity suffereth long and is kinde, charity envieth not, charity vaunteth not it selfe.* 1 Ioh. 3 18.

5. True humility, *Ioh.* 13.15. *For I have given you an example that you should do as I have done, Phil.* 2.13.

6. True meekenesse, *Matth.* 11.29. *I am meeke and lowly in heart.*

7. True wisdome, *Iam.* 3.17. *But the wisdome that is from above is first pure, then peaceable, gentle, easie to be, &c.*

8. True knowledge, *Ioh.* 17.3. *It is life eternall to know thee and him whom thou hast sent. Phil.* 3.8. *I account. &c.*

9. True hope, *Rom.* 8 24 *For we are saved by hope, &c.*

10. True prayer, almes-deeds and fasting, *Mat.* 6.

11. True patience, *Iam.* 5.10. *Take my brethren the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience, Heb.* 12.2.

12. True righteousnes, *Mat.* 5.20. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, &c.*

Secondly, Truth of heart or uprightnesse and sincerity which is void of deceipt and counterfeting, *which* assureth a man that his sins are pardoned, *Psal* 32.2. That his waies please God, 119.2. That he is a citizen of the heavenly Ierusalem, *Ps.* 15.2. 24.4. *Mat.* 5.8. *Which* interesseth a man that owns and possesseth it in all good things. *Which* covereth a multitude of sins, 1 *King.* 15.14. 2 *Chro.* 16.9. *Which* makes Gods graces thrive in the soule, *Ioh.* 1.47. And the enjoyer thereof to approve his

heart to the searcher of al hearts. *Which* is a comfortable cordiall at the dismall day of death, *Isa.* 38. 3. And makes a man acceptable with the Lord, *Psal.* 51. 6. *Without*, which no true repentance. *Ioel* 2. 12. No profitable hearing of the Word of God, *Luk.* 8. 12, 13, 14, 15. No prevailing prayer, *Psal.* 66 18. And without which the most glorious and glittering actions are but filthy abominations and odious hypocriticall performances.

Thirdly, *Truth* of speech, uttering things as they be without guilefull fraud & falshood the mouth agreeing with the minde & matter which is uttered, *Psal.* 15. 2. *Eph.* 4. 25. which is consonant to the will of God, correspondent to the end of speech, & use of the tongue the mindes interpreter. The contrary whereof is not of God, 1 *Ioh.* 2. 21. but of the divel, *Ioh.* 8. 44. Condemned by Pagans unacquainted with the mysteries of salvation: Causing the lyar to loose faith & not to be credited when he speakes truth: provoking God to wrath & indignation, *Psal.* 5. 6. Depriving of that matchlesse crowne and incomparable kingdome of glory, *Rev.* 22. 15. And plunging into that hideous and horrible insupportable lake of fire and brimstone, *Rev*, 21. 8.

Fourthly, *Truth* of action when deeds are just being done truly and uprightly when there is fidelity and faithfullnesse betweene man and man in keeping just covenants promises, and bargaines, *Psal.* 15. 4. 1 *Cor.* 13. 6.

This truth of judgement, heart tongue and action is this girdle wherewith the Christian souldier must be girded. And all these must concurre to make up the strength and beauty of the same. *Without* the first we run into absurd opinions, & erronious heresies: *Without* the second we are guilty of grosse & damnable hypocrisie, odious & abominable to God and good men: *Without* the third men are but lothsome lyars speaking against their mindes & consciences: And *without* the last diabolical deceivers and odious dissemblers. But *by* the first our opinions are seasoned and made sound: *By* the second our affections are reformed and rectified. *By* the third our communication is ordered and directed: *By* the last our conversations are guided and governed. All which conjoyned make up the first piece of the Christian mans armour, the girdle of truth.

1. So

1. So great an ornament to the Christian souldiour that it honoureth and graceth him before God & man: for what greater beauty to religion (which the more true the more excellent) then soundnes & evidence of truth? what greater ornament to a Saint then truth & singlenes of heart winning approbation & commendation from God, *Act.* 13. 22. What Angelicall eloquence or rhetoricall discoursing so gracefull & praise-worthy as to speake truth? yea and what doth crowne and commend a man so much as honest plaine and faithfull dealing.

2. And such an excellent means of strength, that it links, holds fast & couples other graces of Gods spirit together, and so upholds the Christian souldier. Nothing so strong as truth to confirme & settle the judgement of man. Truth of heart was the ground of *Iobs* courage & constancy, *Chap.* 27. 5, 6 gave an edge & quickning to *Hezekiahs* prayer, *Isa.* 38. 3. and made *David* bold to appeale from mens, and refer himself to Gods tryall & examination, *Ps.* 26. 1. Truth in communication flowing from sincerity of heart, not any by-respects, being in all a mans speeches, concerning matters of greatest consequence, and those which are sleight and triviall. And truth in conversation, proceeding from a right ground and extending to all and every action of a man, are notable encouragements, and strong supporters to pious men, *Iob* 31. 5. And undeniable demonstrations, that the heart is a good fountaine, the sincerity whereof keepes the tongue from lying, and the whole cariage of a man from deceitfull dissimulation. This girdle of truth being both beautifull and beneficiall, honorable and helpfull, adorning and assisting, for strength and ornament.

1. You who are not furnished with this defensive ornament, do you buy it, *Pro.* 23. 23. *Buy the truth:* But what must we give? A diligent painefull and constant endeavour, to obtaine this holy and heavenly trafique.

1. Search the sacred Scriptures diligently: frequent the Word preached conscionably with a care to beleeve & conscience to obey. *Is.* 55. 1, 2. hide & treasure up ẏ word in your hearts carefully, *Ps.* 119. 11. *Let it dwel in you plẽtifully & richly in al wisdom, Col.* 3. 16. Let Gods heavenly word be alwaies a light to your

feet and a lanthorne unto your paths, *Psal.* 119.105. And your continuall constant counsellours, *Psal.* 119.24.

That you may be cleane through this word, *Ioh.* 15.3. Being purged

By the word of exhortation, from slothfull idlenesse and negligence in all holy and sacred duties.

By the word of remembrance from sinfull forgetfullnesse.

By the word of consolation from dreadfull desperation and diffident distrustfullnesse in Gods mercies and Christs merits.

By the word of commination, from presumptuous and obstinate rebellions.

By the word of reprehension from open actuall transgressions in word or deed.

By the word of admonition from inclination unto evill or entrance into the same.

By the word of confutation from dangerous and damnable errours.

By the word of knowledge or instruction, from spirituall blindnesse, darknes and ignorance in those things which ought to be knowne.

That you may be wiser then your enemies, *Psal.* 119.98. have more understanding then your teachers, *Ver.* 99. And understand more then the ancient, *Ver.* 100. And that you may get this truth in judgement, the true doctrine of holy writ.

This being amiable and lovely beyond expression, *Psal.* 119. 97, Sweet and luscious beyond comparison, *Ver.* 103. precious and profitable beyond imagination, 105. 162. comfortable and cordiall beyond apprehension, *Ver.* 143. *This* being truth, yea the word of truth, *Ioh.* 17.17. 8.31,32. *Colos.* 1.5. It containing the firme and sure doctrine, and teaching the true way to attaine eternall salvation. So that.

Would you know what and how to beleeve? That will instruct you.

Would you know how to live? That will teach you.

Would you discerne errours? That will enlighten you.

Would you amend your lives? That will perswade and prescribe how.

Would

Would you find Consolation: That will affoord it.

This being the fountaine of truth, from whence flow forth the blessed streames of sacred truth by the Ministery of the Word.

This being also part of this girdle of truth, strengthening and adorning the soule of a Christian, as a girdle doth the body of a souldier in warre.

2. Consider how vengeance unconceiveable pursues as his proper guerdon the glorying hypocrite. He shall not come before God, *Iob* 13. 16. He heapes up wrath, 36. 13. And he is most wofull, *Matth.* 23. And how mercy inestimable and ineffable attends the sincere and upright man. See one place for instance, *Psal.* 84. 11. *The Lord will give grace and glory*, &c. Where five speciall prerogatives and priviledges of such men are set downe: Two metaphorically, *Sun and Shield*, and three other familiarly, *Grace and Glory, and every good thing.*

The Lord who is resembled to a Sun in regard of

1. *The purity* of the Sun: for although there be many compound and mixed lights in the Church; yet is there but one perfect and pure: although many dimme and obscure, yet one onely cleare and without darkenesse.

2. *The singularity* and soveraignty of the Sun compared with the starres: He being that one and onely originall, essentiall, and authenticall light and spirituall Sun, though there be many secondary and inferiour, or instrumentall lights and starres in the Church of God.

3. *The sufficiency*, He alone and onely he being able to give sufficient light to the whole Church.

4 *The liberality* of the Sun, He and he alone gives light, or shine to all.

5. *The brightnesse*: for though the Sun be more beautifull, bright and glorious than all other starres: yet the Lord is thousands of degrees brighter than the Sun.

6. *The stability*: For although the light of the Sun be of long continuance, yet the light of the Lord lasteth longer, even for ever.

7. *The efficacy*: For although the Sun have great power over mens bodies, and workes upon them both by his light, heat, and influence, yet the Lord himselfe hath greater power over their soules. I say, the Lord who thus is resembled to the Sun, is their Sun; that is, illumination, direction, consolation: therefore,

1. Such cannot want light, either understanding, judgement, knowledge, or comfort, life, strength, and health.
2. The Lord will guide their wayes, and direct their thoughts and counsels.
3. The Lord will comfort them in all their afflictions, tribulations and persecutions.

2. *The Lord is their shield* or safety, protection and preservation.

A shield he is, not artificiall, naturall, or politicall: but morall, spirituall, celestiall, soveraigne, sure and sufficient. Shielding these fore-named, by his mercy and favour, *Psal.* 5. 12. 61. 7. By his powerfull right hand, *Psal.* 18. 35. By his omnipotent arme, *Psal.* 44. 3. By his faithfull truth, *Psal.* 91. 4. And by his grace, 2 *Cor.* 12 9.

He is their shield, to beare off the bitter blowes, beat back the direfull darts, breake the furious force of, and to cover, shadow, and save from the empoysoned stings of the diabolicall assaults of their implacable and hellish adversaries.

The Lord is their shield, preserving them from destruction, delivering them from danger and distresse: so that no weapons of the wicked, nor darts of Satan can harme or hurt them, this their Shield being sure, sufficient, present and perpetuall. Great therefore is their happinesse in this regard; for, having God their shield, they have

1. The most bright and glorious shield, which doth not onely delight, but also dazzle the eyes of those that do behold it.
2. The most ready shield, alwayes at hand to help, succour and save them.
3. The most durable and lasting shield, which cannot be wasted or worne out.

4. he

4. The strongest and surest shield, which will never shrink.

1. Earthly shields can save the body onely; this both body and soule.

2. Earthly shields save and shelter from bodily darts onely; this from spirituall also.

3. Earthly shields save and shelter from some kinds of bodily dangers, this from all.

The Lord will give them *grace. Take the word for the actions of assisting grace, as namely, preservation, conservation and protection. Take the word for faith and repentance, which amongst saving graces are the most principall. They being more often, more earnestly, and more universally urged and inforced, than any other, in the Prophets, by *Iohn Baptist*, our Saviour, and his Apostles. Take it for those greatest works of grace wrought together at one instant; namely union with Christ, adoption, justification, conversion. Take it for those other principall graces of saving knowledge joyned with faith, *Iohn* 17. 3. Regeneration, *Iohn* 3. 5. Spirituall regiment, *Rom.* 8. 14. Repressing ill motions, *Gal.* 5. 17. Stirring up good, *Isa.* 11. 2. Which are the fruits of the Spirit, *Gal.* 5. 22. Amongst the which these are in number of the best, *&c.* an utter dislike of sinne because it is sinne, *Rom.* 7. An hungry desire to be at unity with God in Christ, *Psal.* 4. 6. And the gift of hearty prayer, *Zach.* 12. 10. *Rom.* 8. 26. Sound and saving comfort in distresse, as in outward calamities, and trouble of conscience, *Rom.* 5. 2, 3. Inward, spirituall, sound and saving strength to do the waightiest duties of a mans calling, as are these and such like following. 1. At the sight of his sinnes to lift up the hand of faith to heaven, and to catch hold of Gods mercy in Christ. 2. In time of temptation to resist the same, being as hard a matter as for drie wood to resist the fire. 3. To forsake all for Christs sake. 4. To acknowledge Gods providence, to rejoyce in it, to rely upon it in the want of ordinary meanes, as hard a thing to do (without Gods speciall assistance) as to shake the whole earth.

Take it for inward or outward grace with God or men, which

* חן of חנן to pitie. Noah found grace חן in Gen. 6. 8. that is, grace or mercy, Gen. 19. 19. Thy servant hath found grace חן.

which the upright man so farre enjoyes. That though he is not gracious with all, yet he is with some. Though he is not great in favour, yet he is in some. Though he is not alwayes, yet sometime he is, more or lesse, sooner or later. Though not with men, yet with God.

Take it for all or any of these, it shewes that God will honour those that honour him by sincerity and uprightnesse.

4. The Lord will crowne the upright man with unspeakable and immortall glory. Though therefore they may be abject in vaine mens, yet are they most glorious in Gods eyes. Though they may be vile in the eyes of vile and wicked men, yet are they not in the eyes of all. Neither are they altogether base, but in part honourable and glorious. Nor alwayes contemptible, but somtimes (sooner or later) glorious, exalted, and honoured; yea they shalbe made glorious hereafter, and exalted above the heavens.

5. Lastly, the Lord will increase and multiply his blessings upon the righteous more and more, so that whatsoever good things the godly want, were not good for them to have, the Lord with-holding no good thing from them totally, finally, without a supply, if it be good for them.

3. Have a continuall desire, and a holy unquenchable thirsting after the Word, to grow, as in other, so in this grace of sincerity or truth of heart, 1 *Pet.* 2. 2. *As new-borne babes desire the sincere milke of the Word, that ye may grow thereby.*

1. New-borne babes desire the milkie nourishing breast.

2. They desire it without mixture or adulteration.

3. So insatiably and unceassantly, that though you chaunt and sing to them as melodious lullabies the sweetest voices, and most ravishing harmonious instruments can sound by art and nature: though you give them golden garments, pearles and precious stones, crownes and kingdomes, yet they regard them not a rush, neither are they quieted or pacified without the breast, by such golden and glittering promises or performances.

4. Whereas the fruition and enjoyment of the same ps their lowdest out-cries, and fils their hearts with abu[illegible]ant

co[illegible]orts

comforts and contentments, which they plentifully testifie by their smiling countenance:, and other childish toyes, expressions of their no little joy and gladnesse.

5. By their constant and continuall sucking such sweet and savoury nutriment, they grow in comelinesse and courage, in strength and stature. Thus do we

1. Thirst after the nourishing milk of Gods Word.

2. Desire this pure Word without mingling or corrupting.

3. Let no inchaunting syrenian songs of worldly delightfull pleasures, nor golden offers or enjoyments of earthly contentments slake or asswage your earnest longings after this substantiall, sound, and savoury soule-feasting food.

4. Let the possession and enjoyment of this comfort in the greatest distresses, ravish your hearts and soules with unperishable and ineffable consolations. Love it unconceiveably beyond expression, *Psal.* 119.97. Preferre and prize it above thousands of gold and silver, *Psal.* 119.72. Rejoyce in it more than in great spoyles, Vers. 162. Relish it more savourly and sweetly than honey and the honey-combe, Vers. 103.

5. Desire it, labour for it, delight in it, to get and increase, as other graces, so this of sincerity, or truth of heart. For, therefore it is called the sincere milk, because it is not mixed with errours, traditions, and heresies: As also, because there is no deceit in it, and because it produceth, and increaseth sincerity.

4. Daily and diligently examine your owne hearts, which are as evill servants with whom you need oft to reckon; and like waters, which (standing) are ready to corrupt. That by this carefull and conscionable searching and sounding of them, and those other meanes, you may get this truth of heart.

3. To get truth in speech. Consider with advised circumspection, that,

1. This is the precise precept and commandement of your most absolute Soveraigne Lord, and the direct will of your good

good God and gracious Father, *Psal.* 15. 2. *Eph.* 4. 25.

2. One maine end of speech is to declare and expresse the meaning of the mind and heart.

3. That the contrary hereunto, namely lying, is dreadfull and damnable.

1. Being the Divels darling daughter, whose father he is, *Ioh.* 8. 44.

2. Being severely censured and sharpely condemned by the light of nature in meerely morall Heathen men.

A sage Garamant in an Oration he made to *Alexander* re-
Diod. l. 2. c. 34. porting his countrey lawes and customes, said: *We ordaine that all men and women speake the truth in all things, and if any be taken in a lie, committing no other fault, that immediatly he be put to death.*

Amongst the Lawes which *Periander* made for the Corin-
Cb. 40. thians, this was one, *We ordaine and command, that if any man or woman which to the prejudice of another shall tell any lie, shall for the space of a moneth carie a stone in their mouth: for it is not meet that he which is wont to lie, should alwayes be authorized to speake.*

Pag. 62. It was sacriledge amongst the Philosophers of Athens to heare a lie.

3. Not being of the truth. No lie is of the truth, 1 *Ioh.* 2. 21. Namely, not of God, who is truth it selfe, and the Author of all truth in his creatures, *Psal.* 31. 5. *O Lord God of truth.* Not of Christ, who is the way and the truth, *Iohn* 14. 6. Not agreeable to true Religion taught and contained in the Gospell which is truth, *Gal.* 3. 1. Not consonant to the Word of God containing true doctrine, therefore called truth, *Ioh.* 17. 17.

4. Occasioning many formidable fruits and execrable effects, for necessarily and inevitably a lyar

1. Crackes and crusheth so farre his credit, that he loseth faith when he speaks truth.

2. Abominably abuseth his tongue to wrong and contrary ends.

3. He provokes Gods severe wrath, *Psal.* 5. 6. *Thou shalt destroy*

destroy them that speake leasing. Doing that which is abomination to him, *Prov.* 12. 22. *Lying lips are an abomination to the Lord.*

4. He loseth all right and interest in the tree of life, shuts himselfe without the Church triumphant in heaven, to have part and portion with damned rebels and reprobates in that lake which burneth with fire and brimstone, which is the second death, *Rev.* 21. 14, 15. and 21. 8.

How like you this you licentious lyars? You'l lie for advantage to cozen and cheat men in buying and bargaining, to defraud your brethren, to cloke your other horrid impieties: to hide and cover other mens hainous enormities: to make your selves and others sport, and merriment; or to harme and hurt the innocent conversations of men better than your selves. Do you like your infernall father? Do you not blush for shame (professing Christianity) to be worse than Pagans? Doth it please you to have no interest in God, nor yet to be credited speaking truth? If so, go on: yea if heaven is of little or no worth with you, and if you so much desire hellish torments. Heare the Poet and Philosopher speake. [a] *He is as hatefull to me as hell, who thinkes one thing and speakes another,* saith the Poet. [b] *A lie in it selfe is vile and odious,* saith the Philosopher.

a Hom Il. 9: ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πυλῆσιν ὃς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ βάζει.

b Eth. 4. Cap. 7. καθ' αὑτὸ δὲ τὸ μὲν ψεύδος φαῦλον καὶ ψεκτόν.

To get truth in cariage and in your outward conversations, set your selves alwayes in Gods presence, and before his judgement-seat. Remember that from his all-seeing presence (whose eye is in every place, beholding the good and the bad, *Prov.* 15. 3. who is the searcher of the heart and reines) nothing can conceale or cover either your selves or your closest actions: Not any place in the spacious and splendent heavens: nor any dark or dismall creek or corner in hell so horrible and hideous; nor yet any nooke or hiding place in the utmost parts of the whole earth, *Psal.* 139. 7, 8, 9. For he is privy to the many motions, into and from all places: to every way and passage of these motions: yea to every step in this way: and to all and every position of downe-sitting, up-rising or lying downe: Ver. 2, 3, 4, 5. Yea to every secret thought of the inmost

inmost closet of the heart, 13.15.23. Neither can any part or parcell, degree or distinction of time, hide from him to whom the dreadfull darkenesse, and gladsome light are both alike, *Psal.* 139. 12. and a thousand yeares gone and past are but as yesterday; and therefore *Cains* cruell crimson crime as fresh with him, as if even now it was in acting. Live therefore alwayes in Gods presence: approve your selves and your severall actions to God, that as *Ioseph*, so you all may be upright, true and honest in your actions. Gen 39.9.

2. And you who have it, sell it not, *Prov.* 23.23. Make not a sleight reckoning of it as men commonly do of such things they sell. Let it not go by any meanes, upon any condition, for any respect, let not Satan that subtill serpent, let no adulterating Priests and Iesuites, nor any other imp or instrument of that deceitfull Divell wrest away by faire enticements, plausible arguments, or bitter persecution, this girdle of truth from us.

Obiect. 1. Let them say that truth in judgement is unnecessary and very dangerous.

2. That truth in heart brings inward disquietings, outward calamities, and hard and harsh censures of wise and worldly men.

3. Let them say there is no living in this loose and licentious age without lying.

4. And that plaine and honest dealing will die a beggar; and live in scornefull disgrace, and reproachfull obloquy.

Yet sell it not, part not with it, let it not go, hold it fast: for,

Answ. 1. The Holy Ghost pronounceth them damned, who believe not the truth, 2 *Thess.* 2.1. although these seducers say it is not necessary. And confidently affirmeth that it is a note of blessednesse, and a matter of rejoycing to suffer for the truth, *Matth.* 5.10,11. Though these pronounce it perillous.

2. As for truth of heart, it is the most absolute soveraigne antidote and preservative against disturbing desperation, *Iob* 27.5,6. A most strong supporting prop and pillar to uphold

a man in the midst of his manifold miseries and miscariages: and a most cordiall comforter in the most fearefull distresses, *Isa.* 38.3. *Remember O Lord how I have walked before thee in truth, and with a perfect heart.*

The swaying of the regall Scepter of the common-wealth of the most potent and politike people of the Iewes, Gods peculiar people.

The soveraigne rule and command over a nation which was the most warlike and potent under the cope of heaven.

The safe conduct of many mighty vigilant constant guarders.

The advised policie and deliberate counsels of sage Senatours.

The daily and diligent attendance of heroicall and princely Servitours.

The art and industry of the most learned and skilfull Phisitians.

The most curious cates, costly garments, harmonious musicke, sweet perfumes, and all other delights of the sonnes of men, which do most abound in the Courts of Kings, could not solace *Hezekiah* so on his bed of sickenesse, as did the soundnesse and sincerity of his pure and perfect heart.

Neither are those many judgements inflicted upon the upright, tokens of Gods irefull indignation, but of his fatherly love and favour, *Heb.* 12.6. And as for the harsh conceits and rash contumelious censorious conclusions of other men, they may not dishearten nor cannot dismay an upright man, who hath boldnesse towards God, when his owne heart doth not condemne him, 1 *Iob.* 3.21.

3. And as for those pernicious periclitations proposed against plaine dealing and true speaking, they are not reall, onely pretended, witnesse the common and usuall practises of most men, desiring to deale and commerce with such whom they are perswaded will deale truly and plainly. Witnesse Gods curse against gaine gotten deceitfully, *Prov.* 20.17. And Gods many mercifull favours promised to the upright man, *Psal.*

112.

112.1,2,3,&c. And as for those railing reproaches, distrustfull disgraces, and virulent upbraidings for vertue and uprightnesse sake, they are but as so many radiant and refulgent pearles, and garnishing gemms fastly joyned and firmly fixed, to our immortall crowne of joy and glory.

SECT. 3.

The Christians Brest-plate.

THe second peece of armour you souldiers of Christ must buckle about you and keepe fast, is, the brest-plate of righteousnesse, or a brest-plate which is righteousnesse, that is, a study and endeavour to keepe a good conscience, and to lead a holy and upright life, in the generall calling of Christianity, and in your particular vocations This is not righteousnesse of imputation which is by faith: but of imitation, an excellent fruit flowing from the former, consisting in godlinesse towards God, innocency of private life, neighbourly love, and a faithfull performance of particular duties of personall callings.

Object. Say not beloved brethren, that this righteousnesse of imitation is needlesse, where that of imputation is enjoyed: This being a necessary inevitable path-way, wherein we must constantly walk to attaine eternall salvation, *Luk.*1.75. 1 *Cor.*6. 9. *No unrighteous person*, &c. This being necessary to testifie our obedience, to witnesse our thankfulnesse, to evidence our justification and election, to manifest our faith, and maintaine our cause against contradicters cavills: as that is needfull to apply the righteousnesse of Christ, and support our selves against our manifold imperfections, defections and wants.

Answ.

Object. Say not beloved brethren, that this righteousnesse is nothing worth, all our things being but losse and dung, *Phil.* 3. 8. and our righteousnesse as filthy rags, *Isa.* 64. 6 For though in it selfe it is defective and opposed to Christs righteousnesse, it is but losse: Yet as it is a heavenly

Answ.

worke

worke of Gods holy and blessed Spirit, as it proceedeth from a regenerate heart purified by a lively faith, and as its imperfections are covered with CHRISTS perfect righteousnesse, it pleaseth the LORD, and profits the Professour.

Say not my beloved brethren, that a man may bee too just or righteous, *Ecclesiastes* 7. 18. *Bee not righteous over much*: Which words may seeme at the first sight to bee

A needlesse perswasion, in regard of mens cursed corrupt nature, neither prone nor apt to wisedome and justice.

A causelesse admonition, righteous men being geason, *Proverbs* 28. 6.

A witlesse exhortation in regard of wise mens judgements, who so highly commend those vertues of wisdome and righteousnesse.

A graceless and godlesse kind of perswasion or precept in regard of the counsell of the Holy Ghost, which so oft and earnestly exhorts, perswades, and provokes men to the study and practise of wisdome and righteousnesse.

Yea some strange paradox of a Heathen Philosopher, rather than a parable of a holy and heavenly Preacher.

Yet in truth the words containe a double dehortation, from a double extremity, in a double vertue inforced by a double reason drawne from a double danger, or discommodity depending upon the foresaid extremities.

There is a double righteousnesse or justice.

First, Theologicall or celestiall, which is also

1. Active, wrought or infused into us, called in the language of holy Writ
   1. The justice or righteousnesse of God, because he reveals it and imputes it, *Rom.* 3. 21, 22. *But now the righteousnesse of God.*
   2. The righteousnesse of Christ, because he hath merited or deserved it.
   3. The righteousnesse of faith, because faith apprehendeth

it, and applyeth it to the sinfull soule of such as shall be saved.

2. Passive, altogether freely bestowed upon us, which is called inherent, and stiled in the Scripture the righteousnesse of man, of workes, of the law. Both these kinds meeting in one man, are sometimes implied in, and signified by one word, the same which is here used. Thus was *Noah* a just man, *Genes.6. Iob*, Chap.1.8. *Zachariah* and *Elizabeth*, *Luk.* 1. *Ioseph*, *Matth.*1. were just men. And in this sense a just man, a righteous man, a religious man, a godly and faithfull man are all one.

Secondly, Civill or politicall, which only is not here understood, but both kinds probably joyntly.

1. The words being generall, and generally understood they comprehend the speciall.

2. Because piety is the ground of all good policy, celestiall is the mother of civill justice.

3. Because *Salomon* doth oft confound precepts of piety and policy.

4. Because the beginning of that wisdome which *Salomon* commends unto us in all his bookes, is the feare of God.

Therefore those words are to be understood of that righteousnesse also which reacheth to religion.

Object. But if so: How agree these words with *Salomons* wisdome els where? Exhorting, perswading, and earnestly provoking all men to a continuall and carefull study of wisdome and justice?

Is *Salomon* contrary to himselfe? Doth hee contradict the whole course of Scripture? For who is hee among the Prophets or Apostles, Fathers or Philosophers, that doth not exhort to a contrary course? To grow and increase, to studie and strive for perfection, both in knowledge and practice of honesty, piety, and godlinesse?

Answ. *Salomon* neither crosseth others nor contradicts himselfe in this place: For, here he dissuades

Not from the practice of piety, nor yet of justice and equity, but

but from the vaine perſwaſion of them.

Not from the love and liking of the ſame, but onely from the vaine opinion.

Not from the inward deſire nor outward endeavour to attaine this vertue, but onely from the deceiptfull conceipt of it.

Not from the practice of righteouſneſſe, but from pride in it.

Not from the care, but conceipt of it.

Not from travailing for, but from truſting in it.

Not from ſound wiſdome or juſtice, but from ſeeming wiſdome, and a ſeeming ſhew of juſtice that is fained and falſe, *Ier.9.23.*

Not that any ſelfe-wiſedome can bee counted too little, or any ſeeming juſtice not over-much. For, ſelfe-wiſedome and ſeeming juſtice have no meane, but are themſelves the extreames of true and ſound wiſdome and juſtice.

Firſt, Some are righteous or religious neither in ſhew nor ſubſtance, but onely in name, as vile Belials and prophane ungodly men.

Secondly, Some in ſhew, not in deed, as hollow-hearted halting hypocrites, who are uſually too juſt, being ſtrict in a righteouſneſſe they frame and make to themſelves, not grounded on Gods Word, *Marke* 7. 4 counting ſuch things to be ſinne, which by Gods law are not made ſinne, being cenſorious buſie-bodies without juſt ground or warrant.

Thirdly, Some are righteous or religious in deed, not in ſhew, as weake believers.

Fourthly, Some both in ſhew and ſubſtance, as all ſincere-hearted and open Profeſſ urs. Theſe can never bee too juſt: For, in true righteouſneſſe no man can be over-juſt, that is, too ſtrict in avoiding ſinne, all being damnable and deadly: or in performing any bounden duty, he being to give an account of them all.

Say not therefore (I ſay) a man may be too juſt or righteous:

For, although in palpably prophane persons, there is too little righteousnesse or justice, too much in Pharisees, Brownists and Papists: yet they who go along by the Word of God, and hold close to it, the rule of righteousnesse, cannot be over-just, or over-righteous. And although *scrupulous superstition*, *Mar.* 7.2. *Glozing hypocrisie*, *Matth.* 7.3,4,5. And blind *prepostorous zeale*, *Rom.* 10.2. are too much justice, by which men are too religious: yet in the sound and sufficient practice of piety, observing to do all the commandements of the Lord, *Deut.* 6.25. fearing God and keeping his commandements, *Eccles.* 12.13. Following the Lords direction in his Word, *Mica.* 6.8.

No man can be too just, because none can be too much truly religious.

1. You honourable and venerable Magistrates, the Lord Iehovahs and his Lievetenants, our dread Soveraignes Deputies.

1. Do not you by impunity encourage wicked men to mischiefe, for thus doing, you not onely incite to iniquity, but also make the Land guilty of sinne, and the inhabitants liable to Gods judgements, *Deut.* 19.10.20. 1 *King.* 20.4. *Numb* 35.31,32,33,34.

2. Doe not you (like those corrupt governours of Israel, 1 *Kings* 21. and prophane perplexed *Pilate*, *Iohn* 9. 10, 11.) sit in judgement upon the righteous, and give sentence of condemnation against the innocent: For, so doing, you sinne against charity, which believeth all things. Against justice, which would have the good preserved and protected. Against the common-wealth, each good man being a common good. And against God, such being the apple of his eye, *Zach.* 2.8.

3. Doe not you by suborning, supporting, or setting others on worke, harme the guiltlesse: For, so doing, your selves should be chiefe actors and agents. As *David* slew *Uriah* with the sword of the children of *Ammon*, 2 *Sam.* 12. 9,10. 11.15.

4. Do not you suffer others to condemne or kill, to harme or

or hurt the harmeleſſe innocent, it being in your precinct and power to patronize and protect, to ſave and ſuccour them, for ſo doing you are acceſſaries at leaſt, *Exod.* 21.29. *Deut.* 22.8. *Iob* 29.12,13,17. *Prov.* 24.11,12.

5. Doe not by inhumanitie and crueltie oppreſſe the inferiour helpeleſſe men. For ſo doing, you will fill your hands with bloud, *Iſa.* 1.15. Swallow up the needy, *Amos* 8.4.7. Eat up people like bread, *Pſal.* 14.4.53.4. And procure many bitter pitteous cries to God and men againſt you, *Neh.* 5.1.11.13.

But doe you deale juſtly and uprightly in your juriſdictions.

Loving righteouſneſſe and hating iniquity, *Exod.* 18.21. *Pſal.* 45.7.

Having your eares open to the crie of the poore, *Proverbs* 31.8,9.

Regarding their cauſe although they cry not, *Pro.* 31.8.

Giving ſentence according to truth and equity.

Executing judgement according to truth given.

That ſo you may imitate the Lord Iehovah, whoſe perſon you repreſent.

That ſo you may follow your pious fore-runners, *Luke* 23.50. and teſtifie your ſincere obedience to Gods ſoveraigne commandements, *Zach.* 8.16.

2. You fathers begetting, 1 *Cor.* 4.14. Mothers travailing in birth, *Gal* 4.19. And Nurſes, 2 *Theſ.* 2. Feeding ſoules to eternall life: You Shepheards to draw waters out of the Wels of ſalvation, not for beaſts, but men: not for bodies, but for ſoules: not for ſinners, but for Saints. You Ambaſſadours of the Lord of glory, co-workers with, and labourers for God: Angels of the Churches, ſalt of the earth; lights of the world; and men of God. Let us not either

1. By pining, cauſing Gods people to be cut off and deſtroyed for lack of knowledge, *Hoſ.* 4.6.

2. By pernicious poyſoning, departing out of the way, cauſing many to ſtumble at the law, corrupting the covenant of *Levi*, *Mal.* 2.8. Teaching exorbitant errours for ſacred

truths. Mixing and mingling the dreggy lees of our owne drossie devices, amidst the delicate divine doctrine of the omnipotent, omniscient, unchangeable Iehovah.

Like those corrupt glossers, who taught as truth that swearing by the Temple was nothing, by the gold thereof a great offence, *Mat.*23.18.

3. By slothfull negligence, occasioning the keene and glittering sword of divine displeasure to sweepe away obstinate offenders in their iniquities. And justly incensing the incomprehensible Iehovah to require their bloud at our (his watchmens) hands, *Ezek.*33 6.

4. By over-lading our faint and feeble brethren with the onerous burdens of unnecessary things, thereby incurring the inevitable woe of the Lord Iesus, *Luke* 11.46. And the sharp check and controll of that ancient Primitive Apostolicall Synod, *Acts* 15.10.28.

5. By corrupt contagious counsell and evill example, stumbling, scandalizing or weakening our brethren, *Rom.*14.21. *Gal.*2.13.

1. But let us imitating the Lords holy Prophets, 1 *Sam.* 12. 19, 23. His well-beloved blessed Sonne that great and faithfull shepheard, *Joh.*17. And his pious Apostles, 1 *Tim.*2.1. *Pray without ceasing* for the Lords people.

2. Let us obeying those sacred injunctions so frequently inculcated in sacred Writ, *Feed my lambes, Feed my sheep, Preach in season, and out of season.* That is, preach on times set and appointed: When people are willing and forward to heare: and when occasion is offered, this being in season. Yea out of season, namely, at times extraordinary, or when people are backward to heare. For, their backwardnesse cannot excuse our negligence. Our labour is with God though lost with men, *Isa.*49.14. We must speake although they will not heare, *Ezek.*2.5. That we may magnifie the riches of Gods mercies, justifie his righteous judgements, leave them without excuse, *Ezek.*2.5. and save our owne soules.

3. Let us be carefull of the salvation of all and every one that

that is committed to our charge. Being carefull to keepe our selves free from the bloud of all men, *Acts* 20.26. Namely of all with whom we stand charged, to whom we are sent, and amongst whom we come, keeping back nothing, either Precept or Law, Promise or Gospell: either words of instruction, exhortation, admonition, commination, consolation, or nothing which is necessary or profitable to salvation: But shewing unto them all the counsell of God, namely, his revealed will in his Word, truly, soundly and sufficiently, although we cannot wholly, throughly, and perfectly.

4. Let us be examples to our flocks, in word, in conversation, in charity, &c. 1 *Tim.* 4.12. That they may be followers of us, and we of Christ, 1 *Cor.* 11.1.

3. Yea let every particular Christian in his severall calling, faithfully performe the duties thereof.

That so both they, we, and you may serve God, not onely in the generall calling of Christianity, endeavouring therein to live uprightly, walking in the righteous statutes of God. But also in respect of our particular functions, *Rom.* 1.9. Doing the duties of our personall callings to the glory of God, and the good of his people in Church and common-wealth.

That so we may not onely be free from the Divels, (for he armes his souldiers with oppression, cruelty, deceipt, false weights and measures usually, &c.) but also weare Gods brest-plate, which is love, mercy, godly and faithfull dealing to our brethren with a good conscience, as *Iacob* towards *Laban*, *Genes.* 31. 37. And *Samuel*, 1 *Sam.* 12.7. *Zachary* and *Elizabeth*, *Luke* 1.6. *Iob* 31. And *Paul* who endeavoured to keepe a good conscience towards God and all men, *Acts* 24.16.

Put therefore this armour into your breasts, that is, your hearts, that so your hearts being upright, they may teach our eyes to see, our eares to heare, our tongues to speake, our feet to go, our hands to labour, and all according to righteousnesse in the sight of God and man.

That by abstaining from all evill, and doing aright every *Mot.*

good duty, the two essentiall parts of this breast-plate of righteousnesse.

1. Our mighty Lord and dread Soveraigne Iehovah; whose souldiers we are, and whom we serve, may be honoured, *Mat.* 5. 16.

2. We may beautifie and adorne our noble Christian profession thereby.

1. Winning even wicked ones, who as yet are without, 1 *Pet.* 3. 1.

2. Strengthening and confirming those our brethren which stand, 1 *Thess.* 1. 6, 7.

3. Procuring a good name in Gods Church while wee live, 2 *Cor.* 8. 18. And a blessed memorie after death, *Prov.* 10. 7.

4. Stopping the mouthes of barking Belials, making them ashamed to speake evill of us, 1 *Pet.* 3. 16.

3. We may be assured of our effectuall calling and spirituall adoption, 1 *Ioh.* 2. 29. and ascertained of our eternall election and salvation, 2 *Pet.* 1. 10.

4. And preserved from being mortally wounded by sin: for where the breast-plate is well put on, sin hath no power to kill downeright; this being as contrary to sin, as water is to fire.

SECT. 4

The Christians shooes.

Their shooes, what they are, and how usefull.

THe third piece of this armour is the preparation of the Gospell wherewith you must have your feet shod.

The feet of the body its lowest members the organs and instruments of motion of supporting the same, carying it from place to place, being safe kept and guided, uphold the body, passing through or over many rough or ragged waies, hard and harsh passages. Whereas if these are maimed, naked or un-

unfenced (although the other parts have sufficient furniture) man marcheth forward especially if through thorny and craggie paths, and against the keene and glittering, the sharpe and piercing swords, speares and pikes of inraged foes, limpingly, fearfully, uncomfortably, and dangerously desperately. Hence is it that we all are carefull enough to fence and guard our feet and leggs with shooes, bootes, and other such commodious defences, against such miseries and inconveniences, hurts and incumbrances those members (and in regard of them our bodies) are incident and liable unto. And martiall men (as we see in Goliah, 1 *Sam.* 17 6) they have their leg-harnesse to safeguard and protect their leggs, and feet from hurts and wounds, least these being battered and broken, harmed and hurt, and able to stand no longer themselves should dangerously perish.

The will, affections, desires, cares and endeavours of the soule (its feet, these being the beginning of our actions as feet are the instruments of motion: these carying our mindes up and downe as feet do our bodies) are to be looked unto, when we goe into the house of the Lord, *Eccles.* 5. 1. We are to ponder the paths of these our feet and remove them from evill, *Pro.* 4. 26, 27. To make Gods Word a light and lampe unto these our feet, *Psal.* 119 105. To desire the Lord to uphold our going in his paths that these footsteps do not slip, *Psal.* 17. 5. And to have them shod with the preparation of the Gospell of peace. That like as shooes defend and cover our feet from thorr es, cold, and other injurious hurts and hinderances to which they are subject, and make them more apt and able to travaile safely and securely in the way. So the Gospell of peace armeth and prepareth the feet, or affections of a Christian souldier, to passe undauntedly through the manifold sharpe dangers and difficulties of the way: defending them from the hellish rage and malice of Sathan and his cruell complices, and guiding them in the happy and heavenly journey to the kingdome of God.

What though many careless Christians want this weapon being naked and barefoot, or too slenderly shod to endure

and

and abide all the galling girds, and bitter brunts of Sathans side?

What though many are shod by the Divell with his shooes, *&c.* a preparation against the Gospell, to afflict Gods Church, punish his children, persecute his servants, speake evill of them and slander the Gospell?

Yet let us the souldiers of Christ be carefull that our feet may be stedfast and safe; for if our legs be wearied and wounded, brused and beaten, we cannot goe a souldiers pace, nor fight the Christian warfare. Professe we therefore the Gospell of God so that if God call us to misery, to death, we may be prepared to goe, and suffer rebukes and taunts, death and distresses, any thing all things for the Gospells sake. Or be we shod with the preparation of the Gospell of peace; so called. Because it worketh atonement with God: peace with our brethren, and with our owne consciences. Called the preparation, not onely because it prepares and makes us ready for the comming of Christ; but also because it prepareth us to suffer all adversity and trouble for the Gospell.

Motive 1. Is it necessary O you souldiers of Christ to perswade you to be shod with the preparation of the Gospell of peace? Sure I am each reasonable man knowing the feet to be naturally so nice and tender that if we goe abroad barefoot stones will hurt them, thornes will pricke them: and perceiving the necessary use of shooes to cover and keepe our feet from such like incommodious inconveniences, is carefull to have these members well fortified, fenced and shod, that he may goe on with boldnesse and courage whatsoever the way be. And shall not every souldier of Christ being to passe through a very hard, harsh, and rough way, full of disgracefull reproches; troublesome taunts, variety of vexations, terrible temptations: many times full of persecutions by tortures and torments, losse of goods, lives and liberties, and all sorts of afflictions, more harsh and grievous to a naked heart and soule, then thornes and thistles, briars and brambles to bare and unguarded feet: be as carefull to have his soule well armed, and fenced with the preparation of the Gospell of peace (without which there

is

is no possibility of going on, much lesse of holding out in that way) that so he may not onely dare to adventure into, but also endure to hold out in this way so hard and harsh, passing with undaunted courage through all the tempestuous, and terrible troubles, of this malicious and maligning world?

Thus armed and shod, the Lords valiant Worthies in all ages have passed through the piercing pikes of the most outragious opposing occurrences, of their many and maligning enemies, not daunted with nor dreading, but couragiously enduring, the bitter blasts and brunts of scornes and scourges, of bonds and prisonments, of fire and faggots, and innumerable sundry kindes of crosses, to which from time to time they have beene brought.

2. As the want of shooes in such places where they are of necessary and important use, and may be had is shamefull and unseemely: And as cleane and decent shooes fit for our feet, and thereto closely tyed, are an ornament, decking and adorning our bodies; So (as the Laodicean Church being poore, blinde, and naked, was wretched and miserable, *Rev.* 3. 17.) it is a shamefull and sordid thing, for us Christian souldiers who have so long and with such liberty enjoyed the Gospell, not to be shod with the preparation of the Gospell of peace. Whereas these spirituall shooes decke beautifie and adorne our steps and goings, making our waies and workes seemely and right, *Cant.* 7. 1.

That therefore we may be alwaies really and readily prepared and protected against all the sorts and severall kindes of troubles and temptations.

1. So that they never finde us unfitted and unfurnished, *Iob* 3. 25.

2. So that we be not dismayed with their dread, nor overwhelmed with their weight, 2 *Cor.* 4. 8, 9.

3. So that we be not distracted nor discomfited in the midst and most of them, but more then conquerors in all these things, *Rom* 8. 37.

4. So that our consolations may abound by Christ as the sufferings of Christ abound in us, 2 *Cor.* 1. 5.

5. So

5. So that we may be strengthened and enabled to cheare up and consolate others groaning under like burdensome pressures, 2 *Cor.* 1.4.6.

6. So that wee may stand out to the end to fight a good fight, to finish our course and obtaine the crowne of righteousnesse, 2 *Tim.* 4 7,8. Let us be carefull to have our feet shod with the preparation of the Gospell of peace.

SECT. 5.

The Christians shield.

Their shield, its excellency, necessity, and their duty concerning the same.

THe fourth piece of the armour of righteousnesse, is the shield of faith. A shield is a defensive instrument of war, to award and keepe off the blowes of an enemy, having a fourefold use; namely, 1. To receive and beare blowes and strokes. 2. To beate backe darts, arrowes, stones, and bullets, *&c.* 3 To breake the force of swords, halberds, *&c.* 4. To cover, save and shadow the whole body.

Thus good Magistrates are shields (*Psal.* 47.9. The shields of the earth belong unto God) being instruments of safety and defence to the good. Thus God is a shield (*Gen.* 15.1. *I am thy buckler*, *Psal.* 18 2. *The Lord is my buckler*) to those which trust in him, *Psal.* 18 30. Thus is faith a shield bearing off and beating back the fierce temptations of Sathan, as carnall confidence, presumptuous security, distrustfull infidelity, and other fierce darts of the world, the flesh and the divell.

I having formerly spoken unto you of this most necessary, profitable and comfortable, of this first and mother grace of graces, most of all setting forth Gods glory, acknowledging his wisedome, truth, power, holinesse, justice and mercy, in another discourse, namely of the society of Saints, much I will not, yet some things I must needs speake of this capitall grace and head vertue.

First,

First, *Although* many prophane persons and popishly perswaded thinke and say, that so much preaching and learning of faith is a let and hinderance to good workes, making men careless of piety and charity. Little considering the certainty of that irreprehensible divine truth, *Heb.* 11.6. *Without faith it is impossible to please God.* For

1. Vpon whom Gods wrath abideth, they cannot please God.

But Gods wrath abides upon all mis-beleevers, *Ioh.* 3.36.

2. Without Christ it is impossible to please God.

But without faith no man can have Christ, *Ephes.* 3. 12. 17.

3. Without Gods spirit it is impossible to please God.

But without faith no man can have Gods spirit, *Gal.* 3. 2.

4. Without the root there can be no fruit.

But faith is the root of all acceptable obedience, *Heb.* 11. 4.

5. They who are in the state of reprobates cannot please God.

But all that have not faith are in that state, 2 *Cor.* 13.5.

6. They who are dead in trespasses and sins cannot please God.

But all who want faith are dead in trespasses and sinnes, *Ephes.* 2.1,2.

7. Those whose consciences are defiled cannot please God.

But all who want faith even their consciences are defiled, *Tit.* 1 15.

Secondly, *Although* godlesse Atheists conceive faith to be some fained fiction, or some unnecessary thing, for discourse and disputation onely, little considering That it is most precious and excellent, 2 *Pet.* 1.1.

1. *In the* account and estimate of the most wise un-erring and omniscient Lord Iehovah, with whom faith finds favour, *Mat.* 8 : 3. 15.28.

2. In the estimation and judgement of the sanctified and illumi-

illuminated people of God affirming, and professing that faith is more pretious then gold, 1 *Pet.* 1. 7.

3. In regard of the giver, and doner, God himselfe, *Phil.* 1. 29.

4. In regard of the worker, Gods sacred and holy Spirit.

5. In regard of the instrumentall meanes whereby it is wrought, the Word of God, *Rom.* 10 14. this being a most precious and excellent thing.

1. Containing in it most pure, and precious promises, *Heb.* 8. 6.

2. Being compared to things most excellent and eminent, namely

A rich treasure, and pretious pearle, *Mat.* 13. 44, 45.

An heritage, and thousands of gold and silver, *Psal.* 119. 111. 72.

6. In regard of the object, Christ Iesus himselfe blessed for ever, *Act.* 16. 31.

7. In regard of the ground of faith, the promises in the Gospell; which promises are of the greatest blessings, 2 *Cor.* 6. 16, 18 1 *Tim.* 4. 8. 2 *Tim.* 4. 8. And the surest promises that can be made, 2 *Cor.* 1. 20. *Heb.* 10. 23.

8. In regard of the use and end thereof, the salvation of our soules, 1 *Pet.* 1. 9.

Thirdly, *Although* sottish, and secure ignorant people, and loose, licentious, and lewd lossels content themselves with that false, fained, and barren faith which is fruitlesse and unworking: yea, and boast, and glory too, that they beleeve as well as the best; Although this their faith is onely a naturall perswasion which they had from the wombe, and suckt from the breasts: not that extraordinary speciall gift of God, *Phil.* 1. 29. by the sanctified use of the ordinary meanes, *Rom.* 10. 14. Although this their faith is idle, and unfruitfull, neither purifying their hearts, nor sanctifying them throughout, nor enabling them to resist sin, and Sathan. So that although they beleeve as well as the best in their owne conceipt, yet they live as bad as the worst.

1. Little considering, that though faith alone doth justifie, yet

yet justifying faith is not alone. Faith without workes being a vaine, and unprofitable faith, *Iames* 2.14. A dead and liveleſſe faith, *Iames* 2.17.26. A fained and falſe faith, *Iam.*2.20. And the faith of Divels, *Iam.*2.19.

2. Little conſidering that ſaving graces are not to be ſevered each from other, but carefully and continually to be knit together, 2 *Pet.* 1.5.8.

3. Little conſidering that ſaving graces are energeticall, operative, or ſtirring, and working graces. So that vertue ſhewes it ſelfe in action; Knowledge practiſeth obedience. Temperance reſtraines the appetite. Godlineſſe deſires, and endeavours to pleaſe God in all things. Brotherly-kindneſſe exerciſeth well-wiſhing, well-ſpeaking, and well-doing. And faith workes by love.

4. Little conſidering that ſaving graces are gainefull and fruitfull graces, gaining glory to God; good to the Church; Sonnes to the Father; Subjects, Servants, Sheepe, and Soules to Chriſt, as hee is a King, Lord, Shepheard, and Saviour.

5. Little conſidering that the want of ſome ſaving graces, argues the want of others, yea of all others, 2 *Pet.* 1.9. *He that lackes theſe*, that is, all or any of theſe, alwaies and altogether *is blind, and cannot ſee afarre*, &c.

6. Little conſidering that all his popular plauſible, and phariſaicall performances in Gods worſhip are vaine and vacant without that faith unfained of Gods elect. Without which Obedience is not acceptable, *Rom.* 14.23. Prayer not prevailing, *Rom.* 10 14. And confeſſion not available, *Rom.* 10. 10. The fruit not being good which comes not from this roote The water being polluted which ſtreames not from this fountaine.

Although I ſay thoſe fond and fooliſh forenamed people doondly and fantaſtically deceive their own precious and peereeſſe ſoules: yet let every true Chriſtian ſouldier of Chriſt eſus highly priſe, and labour for that peereleſſe precious faith which is proper only to Gods choſen children, therfore called he faith of the elect, *Titus* 1.1.

For

For that faith which is sincere without counterfeting hypocrisie, therefore called faith unfained, 1 *Tim.* 1.5.

For that so excellent faith whereby wee obtaine precious things, therefore called precious faith, 2 *Pet.* 1.1.

For that faith which increaseth from one degree to another, from weaker to stronger, from a lesser to a greater, *Rom* 1.17.

For that faith which relyeth upon Christ and his promises, esteemes Christ above all, more then all; desires Christ before all things; delights in Christ more then in all things, and lookes for the full enjoyment of him, therefore called the faith of Iesus Christ, *Iames* 2.1.

For that faith which defends the spirituall warriour from all sorts of temptations cast against him by his spirituall enemies, holding out Christ and the efficacie and power of his obedience and suffering against all their viperine and virulent trucu'ent and terrible assaults and temptations, therfore called the shield of faith.

Above all therfore take the shield of faith; for without this all is nothing. If it were possible to have truth righteousnesse, *&c.* and lacke faith all these are nothing.

ανάλαβετε. *Take therefore*, that is, let it not lie unregarded and neglected, but take it up. Take it into your defence, fitting it close to your hearts, using it for your defence and safety against sinne and Sathan. Take it againe and againe, or recover it if through your owne weakenesse, or through the violence of their blowes you let it fall or slip.

ὑπόστασις. Heb. 11.1. *Motive* 1. That it may bee to us, as it is unto others the substance, or prop, or tressell, or basis and foundation, a ground, and ankor-hold, a certainty and assurance of things hoped for; namely, The continuance of Gods favour for ever, *Lev.* 26. 11,12,44,45. The victory over all our enemies. The full, and perfect redemption of our soules, and bodies, *Titus* 2.13, 14. The resurrection of the flesh, *Iob* 19.26,27. *Act.* 24,15. The life everlasting, *Heb.* 12.23. And the glorification of the Church, 2 *Cor.* 4.17.

2. That

2. That it may be to us a true, cleare, infallible, undoubtfull, and undeceiveable evidence or appearance of things not seene, namely, of our election, adoption, justification, redemption, regeneration, and glorification. Ἔλεγχος Heb. 11. 1.

3. That by this we may come to God, *Heb.* 11. 6. So as To offer acceptable sacrifices or services in his sight, *Micah* 6. So as to seeke for his favour, or to be reconciled to him againe. So as to please him, drawing neere to him, being againe united to him by faith, from whom we were estranged by sin. So as to apprehend, hold fast, and rest constantly upon the promise of God made in Christ.

4. That by this we may see him who is invisible, *Heb.* 11. 27. and his promises a farre off 13, 14. Constantly beleeving them, although we do not presently receive the same: yea, So that it may worke in us.

A thankfull acceptance of those promises, though as yet unperformed.

A contempt of this world, acknowledging, and confessing our selves strangers in it. 13.

An endeavour to come to heaven, their passing excellent celestiall countrey. 14.

An earnest desire after a better life, estate, and condition. 16.

An assurance of Gods everlasting favour towards us. 16.

5. That by this we be invincible and inexpugnable.

So that the God of this world the divell may not blind our understandings, as he doth the mindes of them which beleeve not, 2 *Cor.* 4 4.

So that That man of sin whose comming is after the working of Satan with all power, and signes, and lying wonders may not bewitch and beguile us as he doth them that perish, because they received not the love of the truth, nor beleeved the same, 2 *Thes.* 2. 2.

So that nothing may be to us defiled and polluted, as all things are: to them that are defiled, and unbeleeving, *Titus* 1. 15.

So that wee may bee true Israelites, men having power

to prevaile with God and men, *Genesis* 32. 28. by effectuall and forcible, becauſe fervent and faithfull prayers, *Iames* 5. 17.

So that we may not only comfortably combate with, but alſo couragiouſly conquer, 1. Our guilefull and fraudulent fleſh, purifying our hearts by faith, *Act.* 15. 9. 2. The inſinuating inchantments, and inſolent injuries of this wicked world, oppoſing by faith againſt this world the world to come; namely, againſt its ſcornefull ſcofs and contumelies, the reall, irreverſable, and inutterable tortures of hell; and againſt its inveigling inticements, and inamouring charmes, the ſolid, and ſubſtantiall, incredible and incomprehenſible joyes of heaven. Priſing and eſteeming by faith all the dunghill droſſe, and glittering glozes of this bewitching world not as they ſeeme to be, but as they are in truth. They being but dung and droſſe in compariſon of Chriſt, although they appeare beautifull like the not beneficiall duſtie fruit of Sodome, or like the glittering, golden, yet not nouriſhing loaves of *Caligula*.

Thus by our faith we may overcome the world, 1 *Ioh.* 5. 4. And bee able to quench all the fiery darts of the wicked, *Epheſ.* 6. 16.

The Divels temptations with which he fighteth againſt us either by himſelfe, or in our motions and concupiſcence, or by wicked men which are his inſtruments are *Darts*, ſo called becauſe they pierce entring into the heart and ſoule, and are dangerous, making great and grievous wounds, leading to damnation: and *Fierie*, ſo called becauſe they enflame and ſet on fire. Theſe fiery darts the Divell, and his ſouldiours ſhoote.

What makes the abominable adulterer, wicked curſer, prodigious ſwearer, lewd lyer, prophaner of the Lords day, & divers others of the like ranke to heare much, and yet are nothing touched? Sathan hath ſtroke them dead with his darts.

What makes many run after ſin as if they were mad? They are ſet on fire by the Divell.

The danger therefore being ſo great, take we the ſhield of faith to protect and ſafeguard us from Satans temptations that they annoy us not.

And

And to quench and cure the harme and hurt those fiery darts have done, if they doe pierce and wound our soules.

Sect. 6.

The Christian souldiers helmet.

Their helmet, how differenced from faith and counterfeit hope, motives to get and use it, &c.

THe fift piece of this armour is the helmet of salvation, or Hope, 1 *Thess.* 5. 8. which is a constant desire of the promised happinesse, and a cheerefull expectation of the same.

This helmet hope is so like the shield of faith, that they are often put one for the other, 1 *Pet.* 1. 5. yea, they worke alike, and have many like properties, priviledges and prerogatives. For we are saved by faith, *Eph.* 2. 8. And by hope, *Rom.* 8. 24. Faith purifieth the heart, *Act.* 15. 9. And hope purifieth the heart, 1 *Ioh.* 3. 3. Faith gives full assurance, *Heb.* 10. 22. And hope gives full assurance, *Heb.* 6. 11. Faith makes patient, *Isa.* 28. 16. And hope doth the same, *Rom.* 8. 25. Yet is it a grace different and distinct from, and necessary and needfull to be added to faith, to uphold and cherish the same.

Faith beleeveth the truth of Gods Word, and imbraceth Gods promises as true. Hope ascertaineth and assureth the performance thereof in due time.

Faith is the assurance of Gods precious promises.

Hope patiently abides the Lords leisure expecting and looking for the same.

Faith puts us in minde and tels us there is a heaven, and crowne of glory.

Hope alwaies lookes to receive and enjoy them.

Faith tels us and assures us there are such and such things.

Hope perswades us they shall be ours.

Without faith we cannot beleeve the truth of Gods promises.

Without hope we cannot appropriate and apply the comforts thereof.

By faith in the promises of God we are strengthened.

By hope in the goodnes of God we are comforted in our afflictions.

Faith is of things past, present, and to come.

Hope onely of things to come.

Faith is of good and evill.

Hope onely of good things.

Faith is the cause of hope, therefore first, as the mother of hope, *Rom.* 5. 2. 1 *Thess.* 1. 5. *Heb.* 11. 1.

As by faith the antient Patriarks were assured that Christ should come.

So by hope they looked for him, and said come.

Chrys. Tom. 4. cap. de fide, Spe, & Charitate.

Faith (saith S. *Chrisostome*) *doth begin glory: Hope doth by supporting finish it.*

Faith layeth the foundation: Hope doth build up the man.

Faith gives the beginning: Hope doth leade a Christian to the top, or end.

Faith doth begin the entrance of credulity: Hope doth practise to the perfection of vertue.

Faith doth beleeve what is promised. Hope now beholdeth that which it hopeth.

And to conclude out of this place of Saint *Paul* we may see. Faith is the shield above all to be taken: Hope is the helmet to be added thereunto.

First, what and if Satan armeth his souldiers with a certaine kind of hope of salvation, perswading them to sin under hope of repentance, ascertaining them that without all doubt they shall go to heaven, although they live licentiously; & wickedly wallow in the most dreadfull damnable deeds of darknes. Little considering that this their hope is but a deceitfull deluding mockery of the divel, & a vaine hope; for *the hope of the hypocrites & of those that forget God shall be cut off, & thir trust like the spiders web. They shall leane upon their house, but it shall not stand, they shall hold it fast but it shall not endure, Iob* 8. 13. *&c.*

Secondly, what and if the most silly and foolish sort of men, the most senseless and sottish worldlings, and the most sinfull and sensuall sons of Belial think it the easiest matter of a thou-

sand

sand to have a good hope. Little considering that it is a very hard and difficult thing to have a true and saving hope in God: Witnesse *Davids* fervent and frequent forcing himselfe to hope in God, and fortifying himselfe against the contrary, *Ps.* 42.2,5,6. 43.5. Witnesse the many lets and impediments, which as obstacles hinder and keepe many and many men from sound and saving hope, namely, Satans slie and subtill guilefull deceipts and falsehoods, the thwart and froward condition of the flesh, hating purity, without which no true hope, 1 *Ioh.* 3.3. Witnesse the many selfe-seducing deceits grounded upon vaine, groundlesse, & false hopes, wherby every man almost, although never so sensuall & sinfull, hopes to be saved, *Isa.* 57.10 *Thou art wearied in the greatnes of thy way, yet saidst thou not There is no hope.* Although all such who are without Christ, being aliens from the common-wealth of Israel, and strangers from the covenant of promise have no hope, *Eph.* 2.12. And onely those, who have grace, have good hope, 2 *Thess.* 2.16.

Thirdly, What and if many delight and please, flatter and foole themselves with unsound and unsetled hopes, grounding their hope of salvation upon

1. Their own over credulous conceits, and foolish fancies, having no more evidence for salvation, then he whose deeds are written in water, or he whose house is built upon the seasands: these building their hope onely upon their bare imaginations, and fond fancies.

2. Vpon their forefathers faith, and pious progenitours graces, having themselves no personall piety, nor saving sanctity; like the proud and tombe-like Pharisees, who hoped for heaven and happinesse because they were *Abrahams* children (as if they could see with other mens eyes, walke with other mens feet, and live by another mans eating) *Matth.* 3.9. But they deceived themselves, and discredited *Abraham*. *Matth.* 5.20. *Except your righteousnesse exceed the righteousnesse of the, &c.*

3. Or upon some personall perfunctory performances of some duties of piety, although only formally for fashion; not faithfully and for conscience sake, like those boasting braggards

Matth.7.22. Lord, Lord have we not prophecied in thy name? and in thy name have cast out Divels? and in thy name done many wonderfull workes? Who yet were sent away with this fearefull farewell, *Depart from mee yee workers of iniquity*, 23. And like the foolish Virgins, counterfet, and hypocriticall Christians, which because they did some things as the wise Virgins or sincere and sound Christians in religion did (being like unto them in many things, namely, 1 Both having Lamps, *Matth.25.3,4.* The lamps of both giving light, *v.8* Both going forth together to meete Christ, *v.6.* Both waiting for his comming, *v.5.* Both slumbering and sleeping, *v.5.* Both awaking at the noise of his comming, *v.6.* Both seeking to enter into his bed-chamber, *v.10,11.*) hoped to be saved as well as those other wise virgins, whose lamps had oyle, their faith being true and lively working by love, and who were ready, *v.10.* that is, such who beleeved, and repented, who were elect, adopted, justified, who were regenerate and sanctified, who watched, and waited having their loynes girt, and their lamps burning: Although they were essentially and expressely differenced and distinguished each from other: yea, so that

The wise have oyle in their vessels, to preserve and feede their lamps when the light begins to diminish and decay. The foolish have none.

The wise are carefull and constant in the service and worship of God.

The foolish secure and careless.

The wise build their house upon a rocke. The foolish upon the sand.

The wise, like the Ant, get and gather in summer, that which may support and sustaine them in winter. The foolish not so.

And therefore

Although they seeke and send for those in their sickness when they are ready to die, whom they regarded not in their wellfare, health, and prosperity, as faithfull preachers, and precise professors; Saying, give us of your faith, hope, soundness, sincerity, and conscience.

Although

Although they be earnest out of time, shewing their sorrow, but not sincerity, Crying, Lord, Lord.

Although they wish to themselves the end of the righteous, and to be partakers of their portion in the life to come (though they like not to walke in their steps whilst they live) saying, Open to us.

Although they seemed for the present to be familiarly acquainted with Christ: yet at the judgement day they shall be shaken off, rejected, and utterly forsaken, *v.* 12. I know you not. *For why?*

They asked irreligiously, impiously, and papistically: at the instrument in stead of the author, at the servants in stead of the master, at the foot in stead of the head, at the cisterne in stead of the fountaine.

They asked preposterously or disorderly: Righteousnesse before remission of sins; Sanctification before sorrow for sin; Pardon before repentance.

They asked unseasonably, too late, when their heart was hardned, of the wise; when the doore was shut, of the Lord.

For why? although they went to buy: yet it was

To buy base mettals; copper for gold, false wares for good, as the matter without the meanes of salvation. Or meanes without the matter: Or Saints merits, relicks, and such false and forged trash.

To buy with false coyne, counterfet silver; Having a desire without endeavour: Having endeavour without desire: Or both cold and careless. Their desires being faithlesse; Their requests careless; Prayers pithlesse, and powerlesse, and their endeavours negligent, slothfull, and idle.

To buy carelesly, slothfully, and lazily; lingring, protracting, differring, and dallying, being slow in hearing, beleeving, repenting, and obeying.

What and if I say those three sorts of sottish and seduced soules before mentioned suffer themselves to be sinfully stupified, and satanically surprised. Yet let all those who have any well-wishes unto their own soules. And all us who are the servants, and souldiours of our Lord, and Master, King, and Captaine Christ Iesus.

First, Learne to discerne and distinguish betwixt

1. That hope, whose Author, *Rom.*15.13. *Now the God of hope, &c.* and Object, 1 *Tim.*6.17. *but in the living God*: is God, and his precious promises. And that whose author is Sathan, and Object men, *Isa.*20.5. *They shall be affraid and ashamed of Ethiopia their expectation.* Vncertaine riches, 1 *Tim.* 6.17. *Charge them that be rich—not to trust in uncertaine riches, &c.* Or such like deceitfull props of reede.

2 That hope, whose ground and substance is faith, *Heb.*11.1. And that whose basis and foundation is only humour & imagination, or the sight, and sense of their present prosperity.

3. That hope, which is reall, right, and religious. And that, which is reachlesse, ruinous, and reprobate.

1. The one relying on Gods promises, although they seeme unlikely, *Rom.*4.18. *Who against hope beleeved in hope, that he, &c.*

The other failing, yea falling, when the limber and brittle props and pillars of humane support (wherewith it's borne up) reele, shrinke, and faint.

2. The one being diligent and industrious in the use of sanctified meanes: The other slacke and sluggish in the meanes, hoping for happinesse without holinesse, glory without grace, salvation without sanctification. Boasting and bragging of heaven, wholly omitting, or at best sleighting, and securely neglecting the way directly tending thither.

Secondly, And labour to get and hold fast that hope, which is 1 a Scripture hope, *Rom.*15.4. *That we through patience, and comfort of the Scriptures might have hope.* Frame and fashion our lives according to the guidance and direction therefore of sacred Scripture; for they who lie and live in sin against Scripture can have no good hope.

2. That hope, wherof we have sound and sufficient evidence, *Heb.*11.1. for which we can give good reason, 1 *Pet.*3.15. least we be like banckerout braving braggards, who boast of Lordships, lands, and livings, not having any evidence to shew for the same.

3. That hope, which is fruitfull, and effectuall, working in the heart

1. Joy

1. Ioy unspeakable and glorious from the sense of heavenly blessings present, and hope of full blessednesse to come; joy during, and long lasting, stirring up to the praises of God, in whom the Saints do joy, *Rom.* 5. 11. 12. 15. 13.

2. Desire instant and insatiable to be *delivered from the bondage of corruption into the glorious liberty of the sonnes of God*, *Rom.* 8. 19, 20. Or to be partakers of its hope, 1 *Cor.* 9. 10.

3. Piety, and purity, purging and purifying the owner and possessour thereof, 1 *Ioh.* 3. 3.

4. And that hope, which hath Gods image and superscription charactred and ingraven on it.

1. It being a lively hope, or an unmoveable and certaine expectation of Gods promises, 1 *Pet.* 1. 3.

2. It being a patient hope, or a quiet and setled waiting for helpe and happinesse from God with courage and patience, *Rom.* 8. 25. 1 *Thess.* 1. 3.

3. It being a *blessed hope*, *Tit.* 2 13.

4. It being a sure and stedfast hope, *Heb.* 6. 19.

First, This sound and substantiall hope procured and obtained

1. By knowledge of God apprehending his mercy, *Psal.* 10. *And they that know thy Name will put their trust in thee.*

2. By humbling our soules within us, *Lam.* 3. 20, 21. *My soule is humbled in me, this I recall to mind, therefore have I hope.*

3. By dreading and reverencing the Lord Iehovah, *Psal.* 115. 11. *Ye that feare the Lord trust in the Lord*, &c.

4. By shunning evill, and doing good, purifying our selves as he is pure, 1 *Iohn* 3. 3. The hope of the wicked perishing, *Prov.* 11. 7.

Secondly, This hope warranted and supported, as by so many props and pillars.

1. By the unalterable Word of the unchangeable Iehovah, *Rom.* 15. 4.

2. By the sacred solemne oath of our good and gracious God, *Heb.* 6. 18, 19.

3. By the legacy of Christ, bequeathing his to his Father, desiring

desiring him, who promised to grant whatsoever he should aske, to keepe his Saints, that they might be where he is, *Iohn* 17.

4. By the invaluable bloud of the immaculate Lambe Christ Iesus, by which the promises of God are sealed and subscribed, *Heb.* 10.19,20.

Thirdly, This hope thus procured, and preserved, 1. Keeping us from, and comforting us against all unkindly feares, and dreadfull desperation.

2. This defending us against, and delivering us from backesliding, apostasie, enabling us to expect and wait for; though we have not presently the thing promised, assuring us heires, that though we be not now esteemed, yet time will come when we shalbe some body.

3. This resting and remaining with us, strengthening, and supporting us when other graces seeme to sinke and forsake us; this (like the fishers corke) swimming aloft when other vertues are hidden, and almost over-whelmed; so that were it not for hope, the heart would oft breake: agreeable to that saying of *David*, *Psal.* 27.13. *I had fainted unlesse I had believed to see the goodnesse of the Lord in the land of the living*, this (like an old mans staffe) sustaining us.

4. This being our anchor whereunto we may safely trust, though afflictions and temptations like stormes be raised against us, *Heb.* 6.19. *Which hope we have as an anchor of the soule, both sure and stedfast.*

5. And this being a maine part of the armour of our salvation, with which head-piece all Gods Saints are and have been armed. We must warre likewise continually, but in hope of victory? What shall move us to indure all troubles? The hope of salvation. This made patient *Paul*, the pious Professours, magnanimous Martyrs, constant Confessours not to be daunted with, nor dread the utmost hellish rage of barbarous and bloudy persecutours: And this is as necessary for us; for whatsoever we are, we are but in hope; which is our tenure, and takes up our possession of things to come. If we have all the members of our body armed, and our heads

unarmed,

unarmed, one blow may kill us. This hope is our helmet, 1 *Thess.* 5. 8. Take therefore this helmet of salvation, hope.

Sect. 7.

The Christian souldiers sword.

Their sword, its dignity, diverse erroneous opinions about it, and our duty concerning the same.

THe sixt and last piece of our armour followeth: *And the sword of the Spirit, which is the Word of God*; so called, *Psal.* 45. 3 *Gird thy sword upon thy thigh*; which phrase is taken from the custome and manner of Kings, Captaines, and Souldiers; and sheweth the meanes of advancing Christ his gracious and Spirituall Kingdome, to be the Ministery of his Word, this Spirituall Sword: As if the Prophet should say: Give thy Word unto thy Ministers, powre thy grace into their hearts and lips; store them with gifts Ministeriall, and stirre them up to use the same: Send forth and set up a standing preaching, and powerfull Ministery. *Hebr.* 4. 12. *For the Word of God is quicke, and powerfull, and sharper than any two edged sword. Rev.* 1. 16. *Out of his mouth went a sharpe two edged sword.* With this Sword our Captaine and Commander Christ Iesus did defend himselfe against the Divels darts, and by it he drave away the tempter, *Mat.* 4. 4, 10. With this Sword he confronted and confounded his foes, *Matth.* 22. and defended himselfe against their conflict, *Matth.* 12. With this sword *Apollos* conquered, convincing the Iewes, and that publikely, shewing by the Scriptures, *Acts* 18. 24, 28.

1. This weapon will defend, and maintaine that crowned Empresse of all heavenly graces that dwell in a sanctified soule, and that truly victorious, and invincibly triumphant Conquerour Faith; against infidelity the mother, root, and fountaine of other sinnes, the greatest, most dangerous, and damnable of all other sinnes, *Iohn* 16. 9. the principall law of the kingdome of darknesse, which the subtill serpent endeavours

vours to make reigne most in the lives of men.

2. This will maintaine and defend Hope that comfortable assurer, effectuall expecter, and affable applier of Gods precious promises and comfortable consolations to come; that sure and stedfast anchor, stay and staffe of the soule, strengthening and supporting the same, making it inexpugnable and unshaken in the most furious incursions of the raging waves, stormes, and billowes of worldly troubles, pressures, persecutions, and reproachfull oppositions: against death, the prince of terrours, the end and summe of feared evils: against the gates of hell, the power of darkenesse, and the Divels fiercest and fierie st darts; and against dreadfull desperation, the highest degree in every kind of distresse; the greatest opposite to saving faith, making all Gods promises false and fained; the mother and fosterer of tumults, terrours, [a] and perplexing anxieties, the [b] worst of sinnes, than which nothing is [c] worse, it putting man into a hell upon earth, wherein he must abide torments beyond all compasse of conceipt, or expression of tongue.

[a] *Chrys. Hom. 16. in 6 Mat.* 6.
[b] *Hom. 88. in Mat. 27.*
[c] *Ser. de pen. 7.*

3. This will protect and preserve Truth, the glory and crowne of Religion (which the more true, the more excellent) invincible truth, which cannot be [d] overcome, neither is daunted with the many multitudes of enemies. Against heresie, which (viper-like) gnawes and eats out the bowels of the Church; which (Scorpion-like) deceiptfully poysoneth, which (as a canker) is most hurtfull, and (as tares) corrupts good seed.

[d] *Chrys. cont. Gent. Tom. 5.*

2 Tim. 2. 17.

Against errours, which are dangerous and damnable, *Psal. 95. 10. Mat. 22. 29.*

Against doctrines of men, or such doctrines which have none other than men for their authors, *Col. 2. 22.*

Against the doctrine of Divels, or such which come from the Divell, and keep men (embracing and receiving the same) fast in his snares and fetters, 1 *Tim. 4. 1.*

Against the unsavoury, sowre, contagious, corrupt doctrine of false teachers, or their lying leaven polluting the sweetnesse of heavenly doctrine by their glosses, *Mat. 16.*

Against

Against those deceiptfull doctrines of *Balaam*, *Rev.* 2. 14. damnable heresies, 2 *Pet.* 2. 1. those lies in hypocrisie, 1 *Tim.* 4. 2. those perverse things drawing men from the way of truth, *Acts* 20. 29. And all other things which ought not to be taught, *Tit.* 1. 11. Wherefore (saith S. *Peter*) I will not be negligent to put you alwayes in remembrance of these things, though ye know them, and be established in the present truth. And S. *Chrysostome* saith excellently to this purpose: *When you see the abomination of desolation, Matth.* 24. 15. that is, *When you see wicked heresie which is the band of Antichrist stand in the holy places of the Church; let them betake themselves to the mountaines, that is, to the Scriptures; the Mountaines are the writings of the Apostles and Prophets. And why to the Scriptures? Because in that time from which heresie hath overcome those Churches, there can be no other proofe of true Christianity, nor any other refuge of Christians, desirous to know the truth of faith, save onely the divine Scriptures.* *Hom. 49. in Mat. 24. Tom. 2.*

4. This will maintaine Christ the Prince of peace, *Isa.* 9. 6. The foundation of the Church, 1 *Pet.* 2. 4. The Angell of Gods presence, *Isa.* 63. 9. And of the covenant, *Mal.* 3. 1. The consolation and glory of Israel, the salvation of God, the annointed of the Lord, and the light of the Gentiles, *Luke* 2. 23. 26. 30. 32. The branch of the Lord, *Isa.* 11. 1. And of righteousnesse, *Ier.* 33. 15. The soule-refreshing, and strongly sustaining rocke, 1 *Cor.* 10. 4. the Head and Captaine of the Church, *Rev.* 12. 7. The Lord of life and glory; *Acts* 3. 15. The King immortall, 1 *Tim.* 1. 17. The worlds judge, 2 *Tim.* 4. 1 The Sonne of God, *Mat.* 3. 17. And God himselfe.

Against Antichrist that king of pride, *Rev.* 9. 21. who exalts himselfe above all that is called God, as Kings, Emperours, and Angels, 2 *Thess* 2. That man of sinne and sonne of perdition, 2 *Thess.* 2. That slie and subtill adversary of Christ in sheepes clothing, *Matth.* 7. 15. having hornes like a Lambe, speaking like a Dragon, *Rev.* 13. 11. Holding a cup outwardly glittering full of abominations, *Rev.* 17. 5. Speaking lies in hypocrisie, 1 *Tim.* 4. 1. Calling himselfe servant of servants, yet claiming superiority and soveraignty over all Kings and Emperours,

Emperours. Being Christs vicar by profession; but his killer, crucifier, murtherer, and robber by practice.

5. This will defend God, the holy One of Israel, *Psal.* 71. 22. The mighty God of Iacob, wonderfull in counsell, excellent in works, and faithfull, *Deut.* 7. 9, 10. The Ruler of the whole earth, *Zach.* 4 14. and world, *Mic.* 4. 13. The living God, *Deut.* 3. 26. The revealer of secrets, the Lord God of the spirits of all flesh, *Num.* 27. 16. The strong Redeemer, *Ier.* 50. 34. The great and mighty, whose name is the Lord, *Ier.* 32. 18. The living and true God, 1 *Thes.* 1. 9. And his workes which are great, *Psal.* 101. 2. and wonderfull, *Psal.* 8. *Rom.* 11. 33.

Against man, who although hee is vaine, yea vanity, yea lesse than vanity, dares belch, and breathe out blasphemies against the Lord; like those, *Mal.* 3. whose mouthes were open against the Lord, to grieve, vex, and wearie him, Verse 13. speaking with a stiffe neck, proudly, presumptuously, insolently, and blasphemously. Excusing and justifying the same sawcy and sinfull speeches, Ver. 13. Charging God with injustice in neglecting the righteous, and caring for the wicked, Vers. 14, 15. Pleading merit, boasting of their owne righteousnesse, Vers. 14 Grudging, murmuring, and complaining of Gods dealing with them, Vers. 14. Counting them blessed, whom God judgeth accursed: like hard-hearted *Pharoah*, *Exod.* 5. 2. *Who is the Lord, I know not, I will not*; &c.

Like railing *Rabshakeh*, reproching, blaspheming, and exalting their voice against the Lord, *Isa.* 37. 23.

Like those profane Belials, *Iob* 21. 15. saying, *What is the Almighty that we should serve him? and what profit should we have if we pray unto him?*

Like those corrupt cavillers, who dare dispute against Gods just and righteous proceedings, *Rom.* 11. 20.

Like that seven-headed and ten-horned beast, which speaks great things and blasphemies, *Rev.* 13 5.

Or any other wayes speake against the God of heaven, either detracting from God that which of due belongs unto him:

him: ascribing that to him which beseemes him not: or any wayes abusing his sacred names in their chasing, cholerick, fuming distempers, or the like.

1. Further; this keene and piercing sword will cut, and kill the power and puissance of sinne; that deceitfull deluder and malicious murtherer of mankind, *Rom.* 11.7. *Sin—deceived—slew me*: that rerrible tormenting tyrant rigorously requiting the fealty and fidelity of its most faithfull followers and dutifull observants with death and damnation, *Rom.* 6.23. That powerfull and forcible body of death, which makes even the best men cry out, *O wretched man that I am, who shall deliver me, Rom.* 7.24.

Witnesse *Davids* practice, hiding the Word in his heart, that he might not sinne, *Psal.* 119.11.

Witnesse S. *Pauls* exhortation to heare the Word of God to day, least any of us be hardened through the deceiptfulnesse of sinne, *Heb.* 3.7,13.

2. This warlike weapon will resist and repell the implacable importunity of Satan that subtill Serpent, *Mat.* 4.4. 7.10. 1 *Ioh.* 2.14.

3. This rod of Gods mouth, and breath of his lips will countermine and confound, batter and beat downe the Divels kingdome, *Isa.* 11.4. 2 *Thess.* 2.8.

4. This piercing powerfull axe is sharpe, and serviceable to vexe and kill, to oppugne and overthrow the tyranny of the flesh, *Luke* 3.9.

5. This will repulse and bring to ruine, confront and conquer the deluding deceipts, bewitching baits, inchanting inticements, inveigling insnarements, as also the railings, reproches, perplexities, persecutions, and the bittereſt blasts of the cunning and cruell world; assuring us

That whosoever will be a friend of the world, is the enemy of God, *Iam.* 4.4.

That if any man love the world, the love of the Father is not in him, 1 *Ioh.* 2.15.

That the world is crucified to the Saints, they to it, *Gal.* 6.14.

And

And as for the sufferings of this present world, that they are not worthy to be compared with the glory that shall be revealed in us, *Rom.* 8. 18.

6. This will frustrate and enfeeble mens inventions, making the man of God wiser than his enemies, *Psal.* 119. 98. So that they are not able to resist the wisdome and spirit by which he speaks, *Acts* 6. 10.

1. For this is the hand and arme of the omnipotent Iehovah, *Isa.* 49. 22. 53. 1, 2,

2. This is the rod of his power, *Psal.* 110. 2. sustaining us against the Divels violence, and forcing him to flee.

3. This is his rod and staffe, *Psal.* 23. 4. *Thy rod and thy staffe.* Namely,

His chastising rod, wherewith he doth correct, and rule his children as a Father, or a Schoole-master his schollers.

His revenging rod of iron, to bruise and breake in peeces, kill and destroy the stubborne and rebellious.

4. This is his staffe to shield, safeguard, and defend his sheepe and servants; to keepe and beare off the bitter blowes and buffetings of their spirituall enemies, dogs, and Divels: And to support and uphold their weake soules and hearts.

5. This is his axe, *Luke* 3. 9. Which pierceth, pareth, killeth, and cutteth downe men of Belial like rotten and barren trees, and tormenteth them before their time, *Revelation* 11. 10. Which fitteth and fashioneth every stone in the spirituall building for his proper place; Which cutteth, and pareth off the corruption of the soule and conscience.

6. This is a hammer, breaking the rockes in peeces, *Ier.* 23. 29. namely, the stony hardnesse of our hearts, and bruising them as it were to powder, that they may become soft, humble, and contrite.

7. This is fire, *Ier.* 23. 29. To purge out the filthy drosse of mans corrupt nature; To heat his cold heart with love and zeale: To thaw his frozen affections: To guide and enlighten his dark and blind mind: to warme and comfort his sorrowfull

full spirit: to consolidate and bind his broken heart.

8. This is a shaft and arrow in the heart of the Kings, that is, Christs enemies, flying and going swiftly, wounding and killing afarre off.

9. This is light to drive away darknesse, to cleanse the mind, understanding, and judgement, 2 *Pet.* 1. 19.

10. This is a sacrificing knife, to cut the throat of sinnes and corruptions, *Rom.* 15. 16.

1. What and if those barbarous and bloudy soule-murderers, those horrible and hideous homicides the Papists deale impiously and unjustly with their people, depriving them (Philistine-like, 1 *Sam.* 13. 19.) of this weapon wherewith they should defend themselves, and offend their enemies; robbing them of this forcible, prevailing, sharpe, two-edged sword, and giving them in lieu thereof a weake and woodden sword of mens traditions, and humane inventions, and the pawltrie painted leaden weapons of unholy water, dirty reliques, graines, and *agnus Dei* wholly unavaileable: Conspiring with the Divell himselfe to hinder people of safety and salvation; and to crosse and contradict the Lord himselfe? For he saith, *Take the sword of the Spirit*: they say, no.

For the Scriptures are dangerous. True, to discover and dissipate the massie mists of the damnable darknesse of Popish pestiferous superstitions. *Object.* 1. *Answ.*

For Heretiques alledge Scripture. True, for themselves; and other heretiques alledge the letter of the Scripture, yet misse of the Word of God, because of the sense and meaning. *Object.* 2. *Answ.* 1.

But what and if the Word of God is many and diverse wayes abused, being mistaken maliciously; misalledged, wittingly by purposely omitting, or adding something to alter the sense and meaning, or overthrow the drift and purpose of the Holy Ghost: or misapplied purposely, namely, to corrupt the mind or heart, to prove untruth or errour, to perswade to sin, or to some other evill end or use: shall the abuse of Scripture take away the right use thereof? God forbid. We all use fire; though some maliciously, others negligently waste therewith, and consume many excellent and desireable things. We may

lawfully and comfortably enjoy our meats and drinks, though gluttons and drunkards sinfully and shamefully misuse them. The honest traveller doth so much the more fence and furnish himselfe with a sword, because theeves and robbers doe the same. The abusing of Gods ordinances by lewd and wicked men should not occasion the pious and godly man to refuse them, dislike, or lesse to love them. And Christ Iesus alledged Scripture, although the Divell did the same.

2. What though many fleering *Ishmaels* scorne and scoffe at that knowledge which others have in Gods Word, and at those who carie the Scripture to the Church, to get and increase the same; terming them in reproach Bible-bearers.

3. What though some through covetousnesse will not help forward: some through worldlines will not attend unto: some through negligence will not frequent: some through blindnes will not esteem the continuall and ordinary, the constant and conscionable preaching of the Word; and so neglecting to gird the sword about them, are guilty of their owne destruction: adventuring to go naked and weaponlesse without this sword, amidst so many and such violent enemies.

Yet let us who are the souldiers of Christ Iesus,

1. *Not onely* have Bibles to lie in our houses, and to carie to the Church: For, what good doth a sword hanging on the wals to the souldier in the field?

2. *Not onely* read the Scriptures, regardlesse of the sense: For what advantageth a sword, if we cannot unsheath it out of the Scabbard?

3. *Not onely* search for the true sense of sacred writ to maintaine discourse, confate gaine-sayers, to determine differences, not caring to have sin thereby mortified, and our selves edified in the faith: for what will it availe a souldier to have a sword onely to flourish?

But also.

1. Let us Ministers, who are, or ought to be the chariots and horsemen of Israel with *Apollos, Acts* 18.24. be mighty in the Scriptures: that so we may not onely teach sound and saving doctrine, instruct, and encourage in good manners: But also

refute and refell errours and heresies, kill, and cut downe sin and Satan; yea depresse and destroy whatsoever makes against Christ, or his glorious Gospell.

2. Let us all dearely-beloved, fellow-Christian souldiers, desire, and delight in no book so much as in Gods Word, let us run and resort duly and daily to the absolute armory of the Scripture, to furnish our selves thence against all our enemies execrable enterprises, and excursions.

1. Let us be well acquainted with, and verst in the Scripture, that so we may have it in continuall readinesse against the exasperate assaults of Satan.

2. Let us be able to judge and discerne, as of the Divels terrible temptations, so of the severall sorts of remedies or replies out of Gods Word.

3. Let us be apt and able to convict and convince any, yea all frivolous or furious gainsaying contradictors, as well by undeniable testimonies, as by venerable examples.

4. Let us fortifie and furnish our selves so with the Word of God,

1. That our darke and blinded understandings may be inlightened with this light to our feet, and lanthorne to our paths, *Psal.* 119.105. We taking heed to it, as to a light that shineth in a dark place, untill the day dawn, and the day-starre arise in our hearts, 2 *Pet.* 1. 19. and delighted in the saving knowledge therof more than in gold, yea than in fine gold, *Ps.* 119.127. more than in hony and the hony-combe, *Psal.* 19.10.

2. That our wandring and erroneous judgements may be setled and established in the true way how to attaine eternall salvation by this Word of truth, *Ioh.* 17.17. *Col.* 1.5.

3. That our consciences misled may be convinced; erring may be conducted; drooping may be comforted; and tormenting may be quieted thereby.

4 That our stubborn wils and rebellious affections exalting themselves against the knowledge of God, and obedience of Christ, may be subdued, pulled downe, and brought into subjection thereto, 2 *Cor.* 10.5.

5. That our cold, frozen, luke-warme, and dead hearts

may be warmed, heated, inflamed, and enlightened with, and made insatiable thereof.

6. That our minds may be satisfied, and content therewith more than with treasure, *Psal.* 119.97. more than with thousands of gold and silver, Ver. 72.

7. That our precious faith, 2 *Pet.* 1 1. being much more precious than gold, 1 *Pet.* 1.7. may be quickened and nourished, strengthened and increased, 1 *Pet.* 2.2. this oft bringing to our remembrance Gods precious promises, and frequently renewing the offer of them.

8. That our loose and licentious lives, wandring out of the way of Gods commandements, may be reformed, rectified, and amended, *Psal.* 119.9.

9. And that we may be inabled to vanquish and overcome temptations, strengthening our selves against sinne by hiding this Word in our hearts, *Psal.* 119.11. and overcomming the wicked one by this Word abiding in us, 1 *Ioh.* 2.14.

1. This being a warlike rod and staffe, *Psal.* 23 4. *Mica* 6. 9.7 14. in regard of its sharpnesse, strength, streightnesse, and warlike use. To stay and support us against the force and violence of the Divell. To beat, buffet, and put to flight Satan. To correct and cure our soules being delinquent.

2. This being a sharpe and piercing, keen and cutting axe, *Luke* 3.9. To fit and fashion stones for the Lords building: to vexe, kill, and torment gaine-sayers: to pare and cut off the corruption of the soule and conscience.

3. This being the sword of the Spirit, whereby the wicked are subdued, whereby our selves are defended, and Satan put to flight.

Object. Say not, beloved brethren, you are not Schollers, not
Answ. Preachers; therefore you will not gird this sword about you; nor weare this weapon upon you: For, although you are not learned Lawyers, yet will you with all sedulity and diligence get and gather sufficient skill to compasse and keep your lands, livings, and inheritance.

Although you are not professed fencers, captaines, or chiefe commanders, yet will you guard and fortifie your selves with

swords

swords of proofe, to safeguard, and preserve your lives and goods from theeves and murderers. And therefore although you are not Preachers by profession; yet see that you get sufficient skill in the Word of God, that may not onely deck and garnish, but also defend and guard your peereleſſe and precious soules.

This being an excellent meanes to purge and purifie — *Motive* 1.

1. Religion, of errors, heresies, prophanesse and hypocrisie.

2. Zeale, of ignorance, passion, and selfe-love: tempering it with charity and discretion; causing it not to seeke its owne, but Gods glory.

3. Profession of Christ, and Christianity, of righteousnes, and holines, which is a necessary fruit of faith, *Ps.*116.10. *Rom.*10.9,10. *Isa.*44.5. a thing not to be ashamed of, *Rom.*1.16. tending to Gods glory, *Mat.*5.16. 1 *Pet.*2.12. Causing others to give thanks for us to God, 2 *Cor.*9.11,12. And some to tread in the same steps, 1 *Thess.*1.6,7. Having a rich promise to be owned and acknowledged in the number of Gods elect before his Father which is in heaven, *Mat.*10.32.

1. Of faint-hearted pusillanimity; this assuring us of the truth of those cutting condemnations, *Mar.*8.38. *Of him shall —ashamed. Luke*9.26. *Rev.*21.8. *The fearefull*, &c.

2. Of vicious prophaneneſſe, this certifying all forgetters of God, and contemners of Gods worship, who profeſſe that they know God, but in workes deny him, being abominable, disobedient, and to every good worke reprobate, *Tit.*1.16. Who have a forme of godlineſſe, but deny the power thereof, 2 *Tim.*3.5. And who take Gods covenant in their mouthes, yet hating to be reformed; that God will reprove them; set these things in order before their eyes; teare them in peeces, and none shall deliver them, *Psal.*50.17,22.

3. Of vaine-glorious Pharisaisme, that forbidden fruit, *Gal.*5.26. that fruitleſſe fome, and brittle blazing bubble, which Christ, *Iob.*8.50.54. and the best Christians disesteemed, *Acts* 10.25.14.14. *Rev.*19.10. and for which vaine-glorious persons have severely smarted; Witneſſe *Nebuchadnezzar* turned into a beast, *Dan.*4.30,31. and *Herod* buried in a moment in

the contemptible intrals of base vermine, *Acts* 12.23. This assuring us, that we have nothing in us whereof to glory, 1 *Cor.* 4.7. *Ioh.* 15.5. That boasting braggards lose their reward with God, *Mat.* 6.1,2. whereas secrecie and sincerity procure acceptance with God, and open reward, Vers. 4.

4. Weldoing, or the doing of good workes of all sorts, to God and man, even the whole practice of godlinesse, particularly, liberal distributing, and mercifull communicating to needy Christians and painefull Preachers of wearisomnesse, namely, of carelesnesse, slacknesse, and fainting, *Gal.* 6.9. This Word of truth telling us, that *in due season we shall reap if we faint not.*

5. And suffering of afflictions (of which we must all look to partake, since the way to salvation is through suffering, the way to pleasure is through paine, the way to happinesse is through misery, the way to comfort is through griefe, the way to gaine is through losse, the way to honour is through dishonour, the way to exaltation is through humiliation, the way to life is through death; or in a Word, the way to the crown is the crosse, *Acts* 14.22.) of impatience, grudging, fearfulnesse and fainting. This perswading us,

1. That though we are in danger and distresse, yet we have a Father omnipotent, almighty, able to rescue and deliver us. Though we are in misery, our Father is a God of mercies, and of all comforts, who doth not only comfort each of his faithful afflicted children; but also in each of their troubles and afflictions, 2 *Cor.* 1.2,3. *Io.* 14.17,18. Yea giving the greatest courage to the greatest conflict, the greatest comfort to the greatest crosse. So that when *Iosua* is to encounter with those many magnanimous gyants, and gyant-like nations, an Angell of the Lord appeared to him with his sword drawne in his hand, as a Captaine of the host of the Lord, *Ios.* 5.13,14. when *Elisha* and his servant were besieged in *Dothan*, the mountaine was full of horses & chariots of fire round about *Elisha*, 2 *Kin.* 6.16. when the Church was in the bottome, Christ Iesus is present with them, not only as an idle spectator, or looker on; but as a valiant, couragious, and powerfull Captaine prepared to revenge the wrongs done to his Church, *Zac.* 1.8. When Christ was in his agony,

agony, there appeared an Angell from heaven strengthening him, *Luk.* 22.43. When S. *Paul* was in that dreadfull danger on the deep, that all hope that they should be saved was taken away, the Angell of the Lord stood by him, saying, feare not *Paul*, God hath given thee all that saile with thee, *Act.* 27.20, 23, 24. and when in Asia he was pressed out of measure, above strength, insomuch that he despaired even of life, the Lord did then deliver him from so great a death, 2 *Cor.* 1.8, 9.

2. That the sufferings of the faithfull are counted and called Christs sufferings, 2 *Cor.* 1.5. not onely because they suffer for his sake, cause, truth, and Gospel, *Phil.* 1.29. 1 *Pet.* 4.13. but also because Christ suffereth in them, *Act* 9.4. *Mat.* 25.40. And therefore as the condition of persecutours of the Saints is wofull, because they persecute Christ in Christians: so, great is the credit and comfort of the Saints, suffering in such a cause, where Christ Iesus the Sonne of God doth suffer with them.

3. That the sufferings and afflictions of Gods people are profitable and commodious:

1. To themselves, God chastising them to win them to repentance: to try them whether they will beare his loving correction, and indure his service unto bloud for his sake, *Gen.* 22. 1, 2. To make them triumph over Satan in their obedience, *Iob* 1. Faith, the more it is sifted the cleaner it is, the more it is cut, the more it groweth; the more it is troden, the thicker it comes up. To separate them from the wicked; therefore they are called a fan, a flayle, and fire to winnow, sift, and sever: to conforme them to Christ, and to draw them neare to himselfe. Rom. 8.25. 2 Tim. 3.12.

2. To others, *Act* 8.4. 2 *Cor.* 1.6. So that all constant Christians which have gone before us in suffering afflictions, they are witnesses to us, and give testimony to Gods Word, that it is true, and that his promises are faithfull, *Heb.* 12.1. They comfort, confirm, and encourage us to be constant in the profession of the truth; we being acquainted with their examples, may therby receive, as from a cloud, refreshings for the heat of persecutions, *Heb.* 12.1. there being no triall, trouble, affliction, or persecution so great, but the Scripture affordeth some example or other, as a cloud to qualifie and coole the same. And therfore

we shew our selves white-livered, and faint-hearted souldiers if we dare not follow but flee away, or stand at a stay; since the ice is broken, and the way troden by others.

4. This calling upon us to looke upon our arch-guide Christ Iesus (not his picture, but his practise or example, his precept or word, his spirit, promise, and providence, who is not onely our Commander, but Coadjutour: Our patterne, but also partner: our forerunner, but also finisher) *Heb.* 12.2. who for the joy that was set before him endured the Crosse, despised the shame, and endured such contradictions of sinners against himself. Somtimes without replying, somtimes without rebuking, alwaies without revenging, or resisting, without cursing or blaspheming, without fainting or falling away.

This Word of God calls upon us to looke upon Christ, to fasten our eyes continually upon him, that we remembring his doctrine, doings, and death may not sin, nor feare, nor faint, nor fall away in troubles. It being a great incouragement to souldiers to see and behold their Captaine to march valiantly before them: to passengers over the sea to have a good Pilot: travellers by land to have a good guide. Such a one, nay farre more excellent is Christ to Christians: for as the examples of the godly in former ages have great force to incourage us which come after to beare the Crosse patiently, and to abide constantly. So Christs example hath much more force then all others if all were one: for that hee is not onely set forth as a patterne to follow, as a marke to shoote at, but also as the beginner, furtherer, and finisher of our faith, our fight, and combate. The meditation of whose patience, and perseverance under the crosse armeth us to comfort and confirme us against Apostasie, feare, fainting, and falling away.

Motive 2. This being a curing corrosive to heale the common corruption in mans nature, whereby Gods judgements executed upon others (as now extant, and extended unto the poore by scarsity and famine.)

1. Are fondly mistaken; namely, when they are thought to be for sin onely; When they are thought to befall impeni-

tent

tent sinners onely; When they are thought to be for great and grievous sins onely; When they are thought to bee greater then the offences, or sins punished.

2. Or foolishly misapplyed; namely, When they are applyed onely to the offendours, or parties punished; When they are chiefly applied to others, and not to our selves; When others are thereby condemned for their outward condition, whereas they should rather bee commended for their carriage; When thereby wee our selves are justified.

3. Or wickedly abused; namely, When they are not at all observed, *Psalme* 10.5. When they are lightly regarded, *Exodus* 8. 9, 10. When they are soone forgotten, *Psalme* 106.13. 21, 22. *Iude* 5. When men are not humbled at the sight of them, *Dan.* 5. 22. When they doe not glorifie God for them, *Dan.* 5.23. Wee being enabled by this rightly to use them, which wee doe, When wee marke and observe them, *Psalme* 46. 8 9. When wee meditate upon them, *Psalme* 111. 2. When wee continually remember them; When we reverently regard them; When wee are humbled at the sight of them, and when we glorifie God for them.

3. This being availeable to discerne and destroy The hardning deceitfullnesse of sin, *Heb.* 3.13. The pestiferous poyson of errours, 1 *Tim.* 6.3. The wilie subtilties of Sathan, *Rev.* 2. 24. And the contagious corruptions of our hearts.

4. This being the two-edged sword of the spirit to defend, justifie and maintaine every good thing, when it is opposed against, and to disprove and repell every evill thing to which wee are tempted. To cut our selves with repentance, killing our corruptions, and kill the enemies of our salvation,

Sect. 8.

Their armour wholly applyed to the present occasion, the pinching dearth.

THis, O you Christian souldiours, is your warlike Christian furniture, with this you must be so armed and apparelled, that with it you must wake, and sleepe, eate and drinke, laugh and lament, rest and labour, live and die. You must not onely make an experiment, and take an assay, whether you can goe with this; but you must be so expert, and acquainted with the severall pieces of this impregnable armour of God, and so skillfull to use them at all occasions, and so readily fortified and furnished, that your enemies may not by any suddaine surprisall supplant you, nor by any extemporary skirmishing excursions repulse you, nor by any violent encounter vanquish you.

Since warlike weapons, skill, and dexterity to handle and manage the same to divert, or vanquish the violent, and tempestuous assaults of austere, and active, fierce and formidable foes are then of greatest value, and utility when the enemies encounters are most effectuall.

And since it is the good will and pleasure of our King, and Captaine to make an experiment and proofe of us all by this scarcity and scantnesse, for such as we are upon triall, such we are in truth; the combate differenceth the couragious from the cowards, the furnace drosse from gold, the touchstone pure mettals from counterfet.

You rich men of the world are now tempted to despise and oppresse your poore brethren, *Iames* 2.6. to treade upon the poore, *Amos* 5.11. To swallow up the needie of the land, to make the poore of the land to faile,—making the Epha small and Shekell great, and falsifying the ballances by deceit, to buy the poore for silver, and the needie for a paire of shooes, *Am.* 8 4,5,6. To shut up bowels of compassion and to hide your selves from your owne flesh, *Isa.* 58.7.

Quit

Quit your selves therefore like men, furnish and fortifie your selves with this furniture, that you bee not foyled. For

1. Whence is it that many of your ranke and quality Crocodile-like, seemingly compassionate their brethrens distresses with alas, alas the prices of corne are too great, and yet cruelly gnaw and devoure them by enhauncing the price? Surely the want of the girdle of truth occasioneth men to concruciate and consume, when they seeme to condole with, and compassionate others.

2. Whence is it that many taking advantage of the extremities of the times use their utmost abilities, and bend their forces by ingrossing of corne to make greater the price, that they may inrich themselves in the ruines of others, and so manifest themselves to be, in the judgement of that reverend man of God Mr. *Perkins*, as bad as the vilest rascals that be in the land, murderers, theeves, cursed Idolaters, very Atheists, and starke rebels unto God? Surely from the want of the breast-plate of righteousnesse.

Consider a fearefull example in a dearth, in the dayes of *Henery* the 3. when many dyed with hunger; *the rich were so moved with covetousnesse, that they would not releeve them, amongst whom* Walter Grey *Archbishop of Yorke, had corne five yeares old, yet would give none for Gods sake; but commanded his tenants to take it, to pay so much new corne, who comming to the corne, saw in the sheaves, heads of wormes, serpents, and toads, and heard a voice out of the mowe, saying, lay no hands on the corne; for the Archbishop and all that he hath is the divels, &c.* Stowe: pag. 277.

3. Whence is it that many because their state is not superfluous, and superabundant, as formerly it hath beene, grudge, and grumble against the Lord of heaven and earth, and his righteous dealings? Surely from the not having their feet shod with the preparation of the Gospell of peace.

4. Whence is it that many, contrary to *Moses* his pious practise, chuse rather the pleasures, and profits of sin for a season, then to suffer a little affliction with the people of God,

esteeming the trashie treasures of Egypt the greatest riches? Surely from the want of the shield of faith.

5. Whence is it that many rich men of this world are not rich in good workes, ready to distribute, willing to communicate? Surely from the absence of the helmet hope, which enables to trust in the living God, who giveth us richly all things to enjoy, to doe good, &c. 1 *Tim.* 6. 17, 18.

6. And whence is it that many rich men are mercilesse, steeling their iron, and hardening their flinty adamantine hearts against the grievous groaning, and dolefull lamentations of distressed men crying to them for due, and deserved wages, for which they have laboured, and for necessary relieſe, of which they stand in need, and so become like the prophane Pagans, *Rom.* 1. 21. And such who have forsaken the feare of God, *Iob* 6. 14. Thereby manifesting that themselves are such whose religion is vaine, *Iames* 1. 27. whose prayers are fruitlesse, *Pro* 21. 13. whose love to God is counterfet, 1 *Ioh.* 3. 17. Whose judgement shall be mercilesse, *Iames* 2. 13. And whose plagues shall be dreadfull, *Psal.* 109. 16. Surely from the absence of, or ability to manage the sword of the spirit; which weapon, if well used, will kill and cut downe all carnall corruptions. Ascertaining a man

First, That he may not therefore rob, and oppresse others, because some oppresse and wrong him.

Secondly, That he may not therefore sell at unconscionable, and excessive rates, because others doe so, no more (hee thereby favouring, and giving consent to the wickednesse of other men) then he may be drunke with drunkards, or run into all excesse of riot with wicked men.

Thirdly, That he must be mercifull

1. If he will be like unto God, who is the father of mercies, 2 *Cor.* 1. 3. *Luk.* 6. 36.

2. If he will be truly religious, *Iames* 1. 27. *Isa.* 58. 6. *Heb.* 13. 16.

3. If hee would have his other performances prevailing, *Matth.* 23. 23.

4. If he desires blessednesse, *Matth.* 5. 7.

That

That therefore you may be religious rich men, take unto you this whole armour of God, that so

1. You may not love in word, neither in tongue, but in deed and truth.

2. That so you may not raise your selves by the ruines of others, but rather relieve them.

3. That so you may not mutter and repine at Gods dealing, but blesse God for taking away.

4. That so you may choose rather to suffer afflictions, with Gods people, then to enjoy the pleasures of sinne for a season.

5. That so you may not trust in uncertaine riches, but in the living God, doing good, being rich in good works, ready to distribute, *&c.*

6. That so you may put on bowels of compassion, to commiserate the distresses of others, and communicate to their necessities.

Give me leave to acquaint you with an excellent passage, I lately read in Saint *Chrysostome*, and from his example to speake unto you rich men in behalfe of your poore brethren. His words are these with which he begins his Sermon. *I am risen up to day to execute an ambassage which is just, honest, & profitable to you in the behalfe of no other men then of the poore which dwell in this your citty; They have enjoyned me this labour, not by their speech, nor by the consent and advise of their common appointment; but by their lamentable, and grievous lookes: for when I hastening to this your assembly did passe through the market place and narrow streets, I did see many lying in the middle of the two-forked waies, some their hands cut off, some blinde, some full of sores, &c. I thought it to be a matter of extreame cruelty, not to declare these things to your charity, especially since I am compelled hereunto by a certaine opportunity from those things which have beene spoken. It is convenient to speake of almesdeeds alwaies, since we also alwaies need mercy from the Lord. But it is now more needfull in regard of the great cold; for truly in summer the gentlenes of the time doth much solace the poore, because they are without danger, although they go naked,* when

Chrys. in 1 Cor. Serm. de Eleemos. Tom. 4.

when they are clothed with the sun-beames, and sleepe securely upon the bare pavement, neither do they need so much, shoes, or wine, or such large feeding: they contenting themselves with the fountaines of water; and that time of the yeare doth furnish a suddaine table to them of small herbes of little worth, and a little pulse; To which is added another no lesse commodity, for they which build houses, till the earth, and sayle on the sea doe much need their service—. But in winter they are divers waies afflicted, and vexed; hunger doth destroy their bowels within, cold doth consume their flesh without: besides they then neede more food, warmer clothing, beds, something to lie on, shooes, and many other things; and which is most grievous, the time doth not afford worke. Therefore because they need much, and want worke, no man giving to these distressed ones hire, or enjoyning them worke, let us at length stretch out our hands to give not onely hire, but almes-deeds, &c.

I should be glad, if the lamentable languishing lookes, if the discomfiting dolourous distresses, if the painefull pinching penury, if the asperate appaling anxieties of our poore people did not paralell those of Antioch; but I feare me they surpasse and surmount them. It is needlesse, and superfluous, I suppose, for me to tell you that our pinched, if not pined poore are many, and much multiplied; or that their present pressures are violently vexing if not insufferably, and intollerably: for

1. Not onely are they constrained in regard of other mens hard-heartednesse, want of bowels of compassion, and desire of private personall enrichment (though with the cries and cursings, the ruine and destruction of the oppressed) to part with their commodities at such low and under rates, that they may be said rather to give away, then sell the fruites of their labour.

Some barley that day, *sc. February* 25. 1631. sold for 6 s 2 d a strike in *Ketering* market.

2. But also that which they buy, they purchase at excessive prices, the scarcity and scantnesse of all sorts of necessary food being so great, so generall, of such timely begining, and of such long continuance, that, I thinke, neither we nor our fathers have seene the like.

3. And that which adds the greatest burden of miseries upon these

these miserable, of dolours upon these distressed men is want of worke, and imployment. For although a man could sell at a deare rate and buy at a low price; yet wanting things saleable, and not having money to buy things vendible; he is not at all benefited by these assisting advantages. I thinke it farre better for a poore man to give 5 s for a strike of corne, having worke to get the same: then to have liberty to buy the selfe-same corne for 5 d, not knowing how to procure that 5 d to purchase the same.

Say not, beloved brethren, of your distressed neighbours. Give them the law, and whip them; Give them the law, and stock them; until you first give them the law, and relieve them. Our pious and wholesome lawes take order as well for their provision, as punishment. Our sword of justice hath (or ought to have) two edges, one to punish, and correct the criminous, the other to patronize, and defend the distressed. Give them for every oath and curse according to the law, 1 s. Give them for every one who prophaneth the Sabbath by playing, 3 s-4 d: by selling, by travelling, 1 l. according to our religious Statutes. Give them from your ale-houses who keepe not the size, 1 l: for ale house keepers suffering men to sit tipling long in their houses, 10 s: for every tipler in an ale-house 3 s-4 d &c. for every one who is drunke 5 s. Give the aged and impotent poore competent reliefe. Give the able and working poore labour and imployment, and then give correction to the idle poore, and spare not. *Object.* 1.

Say not, beloved brethren, they are idle, they are idle (as cruell *Pharoah* said to the distressed Israelites, exacting the tale of brickes, not allowing straw to make them, *Exod.* 5.) and therefore they must not eate. For some are necessarily idle, who are unoccupied because they want worke, as well as others are voluntarily idle, who may worke and will not, ceasing to labour through love of ease, of which latter onely Saint *Paul* speakes, saying, *If any will not* (not, doth not) *worke, neither should he eate*, 2 *Thess.* 3. 10. *Object.* 2.

Say not, beloved brethren, you want ability to imploy the one sort, and to relieve the other. For sure it is, if old mens *Object.* 3.

reports

reports are true, we have more silver, and gold then our forefathers had; wee fare more deliciously then our forefathers did; and our garments are more costly, and gay then our forefathers were: Spare we therefore some unnecessary superfluities from our selves; that we may be better enabled to communicate to others.

But since their condition is every way so dreadfull, and distressing. If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels, and mercies.

1. Open your eyes, behold, and see the urgent necessities of your brethren: looke upon their pale, and pining countenances, their wan and watry faces; See how many, and what able bodies are necessarily idle, and thereby enforced; some to pilfer, some to begg, and all to languish. Cast a few lookes into poore mens houses, many of which I feare are worse provided of necessary comforts for this life, then rich mens swine, yea dogs.

2. Open your eares to heare the bitter bewailing, the dolefull lamentations, sorrowfull sighings of sad and sighing parents, not knowing how or which way to asswage and mitigate the keene and cutting, the rough and asperate hunger of themselves, and their condoling children. Open your eares to heare the grievous groaning, and miserable moanings of pinched, and pining children, complaining, and crying to their afflicted parents in vaine for bread.

3. That by hearing and seeing your brethrens vehement, and urgent extremities, that by taking notice of, and beholding other mens miseries, you may put on bowels of compassion, fellow-feeling and pittie; and demonstrate, or shew your compassionate, mercifull, and pittifull hearts, which alone is not sufficient, by your compassionate, mercifull, and pitifull hand, which is also necessary. That as compassion in God is the cause of comfort towards us; so compassion in us may be the cause of comfort towards distressed Christians.

Motive 1.

That so wee may bee free from unmercifullnesse, one quality, badge, and character of mis-beleeving miscreants, *Rom.* 1. 30.

2. That

2. That so we may assimulate our selves unto the good and godly man, whose property is to be gracious, and full of compassion, *Psal.* 112.4. to shew favour, and to lend, *v.*5. to disperse, and give to the poore, *v.*9.

3. That so we may be followers of Christ Iesus, who is rich in mercy and ready to comfort, helpe, and succour all that come unto him, call upon him, trust in him, and walke in his waies. Who as he is able, so is he willing to helpe all those that seeke to him for succour: who is full of pitty and compassion towards mankinde in misery, especially towards the elect.

4. That so we may obediently practise those pious precepts of our soveraigne Lord, and loving Saviour, *Luke 6. 36. Bee you therefore mercifull as your father also is mercifull, Ephes.*4.32. *Bee you kinde one to another, Colos.*3.12. *Put on therefore as the elect of God holy and beloved, bowels of mercies, kindnesse.*

If thou cloathest the naked, thou cloathest thy selfe with righteousnes, if thou bringest the stranger into thy house, and receivest the needy, he will procure thee the friendship of the Saints & eternall mansions; this is no small favour, thou sowest corporall things, and receivest spirituall--surely hee is blessed out of whose house the poore never goeth away empty. *Amb. offic. lib.*1 *cap.*11.

5. That so we may avoid that dolefull, and never enough deplored doome of hard hearted mercilesse men, with whom their Lord is wroth, and will deliver them to the tormentours untill they pay that which they are never able to doe, because they have not compassion on their fellow servants, as God hath had pitty on them, *Mat.*18.33,34. Who shall have judgement without mercy, *Iames* 2.13. And who shall one day heare that dreadfull valediction, Depart from me you cursed into everlasting fire prepared for the Divell and his Angels, *Mat.*25.41.

6. That so we may have propriety in, and participate of those precious promises of rich reward from the most mercifull, and unchangeable Iehovah recorded and registred, *Psal.*41.1. *Blessed is hee that considereth the poore, and needy, the Lord will, &c. Psalme* 112 5. *&c. Surely he shall not be moved for ever, hee shall bee in everlasting remembrance: &c?*

7. That so we may not come short of other creatures, the nobleness of which consists in giving, of the Sun in giving light, of the Moone, and Stars in giving light, of the clouds

clouds in giving raine, of the earth in giving grasse, of the herbes in giving flowers, of trees in giving fruit. In this great famine let us give. For as a spring which breakes from the top of a mountaine cannot but water the lower parts, and the valleys; So if our love be once fixed on God, we cannot but love, and refresh our neighbours.

To these I will add eight out of Saint *Chrysostome.*

Hom. in Psal. 41.

1. He tels us that *workes of mercy put to flight the Divell, his ground is, Psalme* 41. *the Lord will deliver him in the day of evill* .i. *of judgement. Hee shall bee blessed* .i. *hee makes those to whom hee is bountifull, and those which know him to call him blessed. Hee will not deliver him to the will of his enemies* .i. *Divels.*

Hom. 55. in Matth. 15.

2. He tels us, that *this is more excellent then to build a sumptuous temple, because infidels, and theeves may take away that; But the Divell cannot take away this treasure which we lay up in heaven by giving to the poore.*

Ibid.

3. He tels us that *workes of mercy cleanse from sinne,* his ground is, *Luke* 11.41. *But rather give almes, and behold all things are cleane unto you.*

Ibid.

4. He tels us that *almes-deeds are better then sacrifice, from Hoseah* 6.6. *I will have mercy, and not sacrifice.*

Ibid.

5. He tels us that *this opens heaven, from Acts* 10.4. *Thy prayers, and thine almes are gone up for a memoriall before God.*

Hom. 11. in Heb. 7.

6. He tels us that *this is a sacrifice ascending to heaven, and perswades us, when we see the poore, not to sleight them, but to thinke what wee should be were we such, what then would we have others doe for us? He would not have us to reproch them. He would not have us examine their conversation, but relieve them.*

Hom. 32. in Heb. 12.

7. He tels us that *the poore mens hands build us houses in heaven; almes-deeds are a good artist, they are the friend of God, if it is pure and sincere it gives much confidence, it intreates for them, it hath such force that it breakes bonds, dissolves darknesse, extinguisheth fire, kils the worme, and expels gnashing of teeth.*

8. He tels us that *this is the most gainefull and profitable art,*

because

because other arts vanish away with this present life, with sickness, &c. but this art of mercifullnesse, when the world passeth away, doth most appeare when we die, doth most shine, it is fruitfull to a man in his sicknesse, in his old age, and goeth with him to another life. Hom. 32. ad pop. Antioch.

Besides I might furnish you with many cutting conclusions out of this sacred armorie of Gods Word against unmercifullnesse, and with many pressing places to bountifullnes and mercy. But I will name but one place for both, and so proceed.

Mat. 25. 31. &c. At that last, and dreadfull day of judgement, when Iesus Christ with glorious Majesty shal com with a pompous guard of attending Angels; with great authority shall gather al nations in a moment of time before him; with unspeakable wisdome shall sever the chaffe from the wheate, the sheep from the goates, the good from the bad, & with perfect equity shall give an upright sentence of absolution to the good, of condemnation to the bad. From whose judgement no excuse will exempt, no cave can hide, nor castle hold: our comming to it not being a matter of liberty, and freedome, but of necessity. In which last day, when every man must answer for himselfe, and in his own person, where no proctour, no advocate, no substitute, no surety, no pledge, no friend to answer for other, but each man for himselfe, the husband cannot for the wife, the father for the son, nor one friend for another. Which shall discover and difference betweene hypocrites and true Christians both in regard of their nature and dispositon, and in respect of their state and condition.

1. Those brutish goates, who are separated and secluded to the left hand: Although they claime an interest in Christ as well as true and faithfull Christians, and call themselves by his name, his servants, and him their Lord, *ver.* 24. Although they sooth, and flatter themselves in their sinnes saying when saw we? Although they qualifie, and justifie their wicked doings, not onely in some particular action, but also in whatsoever they are charged withall, saying, *when saw wee thee an hungry, &c?*

Yet (Christ taking as denied to himselfe the duties of love

which are denied to Christians, *v.*45. He having such a tender care of all true Christians, that hee registers all the wrongs which are done unto them, minding in time to right the same, *v.*45. And regarding, registring, and remembring the least injuries that are done to the least of his brethren, *v.*45.) shall have denounced against them that dreadfull doome, *Depart from me you cursed*, &c. *Depart from me* a King, a Saviour, at whose right hand are pleasures for evermore, *into everlasting fire*, where their worme never dieth, and their fire is not quenched, *with the Divel and his Angels*; a departure dolefull, and dreadfull with such consorts into torments so easeless, endless, hopeless, and helpless: *For you gave me not meate*, &c. you are not without just cause condemned, the cause of your condemnation is in your selves, and of your selves you have omitted good duties, and sins of omission are no lesse dangerous, and damnable then sins of cõmissiõ. You have been despisers of the poore, careless contemners of Christians under the Crosse, you did not feed, cloath, lodge, visit me in my afflicted members, you have been cruell, and cruelty is a cursed thing, and cruell persons are cursed creatures; you have beene mercilesse men, without compassion, naturall affection, and the sin of unmercifullnesse comprehends all wickednesse, and is contrary to all righteousnes, and the mercilesse man is graceless, and void of all goodnes; because cruelty makes men most unlike to God, *Mat.*5.48 and most like to the divell, *Ioh.*8. 1 *Pet.*5.8. Therfore depart from me you cursed, &c.

2. And those blessed sheep standing at Christs right hand. Although they are so farre from chalenging heaven for their merit, that they dislike and disclaime al mention made of their good works in the cause of their salvation, or justification, saying, *when saw we thee an hungry, naked, &c.* yet Christ doth testifie his good acceptance of their love shewed to others for his sake, they shewing mercy to Christ in his living members, and such as lack meate, drink, &c in comforting, and commending them for these their works of mercy. Not but that there are more works of mercy then those six, for according to the severall kinds of miseries, so are mercies distinguished.

Not

Not but that Christians shall be commended at the day of judgement for other performances as well as these. Witnesse *Matth.* 19. 27, 28. *You which have followed me in the regeneration shall* &c. Witnesse *Matth.* 24. 46. *Blessed is that servant whom his Lord when he commeth shall find so doing.* And witnesse *Matth.* 25. 21. *Well done good and faithfull servant*, &c.

Yet these inferiour workes of the second Table are onely named and preferred, Because they are such as each man may performe: Because they best discover the hypocrisie of counterfeit Christians. And they are chosen for their witnesse, not their worth.

That we therefore may (when he shall appeare) have confidence, and not be ashamed before him at his comming.

That we therefore may stand in the number of those to whom the King shall say, *Come you blessed of my Father, inherit the kingdome*, &c. Let us shew these workes of mercy so farre forth as occasion and ability will serve, and so often as others want and we have.

2. You poore people at such times as these assaulted, and tempted by Satan to seek succour from, and to ease your smart by meanes divellish and diabolicall; and to dishonour the Lord by lying, stealing, railing, reviling, murmuring, and distrust.

Betake your selves therefore to your spirituall weapons, and *take unto you the whole armour of God, that ye may be able to withstand in these evill dayes.*

1. Let your loynes be girt about with truth, whereby you may be guarded and defended from loathsome lying, and divellish dissimulation.

2. Put upon you the brest-plate of righteousnesse, to shield and safeguard you against injurious, violent, and unjust dealings, pilfering, and purloining.

3. Let your feet be shod with the preparation of the Gospell of peace, that you may passe through comfortably and couragiously the many piercing pressures of pinching penury.

4. Above all take the shield of faith. That will so support you, that you shall indure, seeing by it him who is invisible, *Heb.* 11. 27.

5. And take the helmet of salvation Hope, which will comfort and consolate you against distracting discomfits, and dreadfull feares; strengthen and enable you to depend upon the Lord, and expect with patient waiting (without limiting the holy One of Israel) helpe, and deliverance from *the Lord, who is the health of your countenance, and your God, Psalme* 42. 11.

6. And the sword of the Spirit, which will defend you, and drive away the tempter.

1. This will store you with these and such like precious promises. *Psal.*33.19. *The Lord will keepe them alive in the time of famine, who feare him and hope in his mercy. Psal.* 34. 10. *They that feare the Lord shall not want any good thing. Psal.*37.16. *A little that the righteous hath is better than the riches of many wicked. Mat.*6.33. *First seeke the kingdome of heaven, and* &c.

2. This will shew you that God feeds the fowles, *Luke* 12. 24. Yea the most feeble and filthy ravens, *Psal.* 147.9. the beasts, *Psal.*104. Infants, *Psal.* 71.6. and wicked men, *Gen* 21.14, 19.

3. This will certifie you that our gracious God did feed the many Israelites which came out of Egypt in a desolate and barren wilderness, *Elijah* with ravens, 1 *King.*17.4,6. and a poore widow Ver.9. in the time of famine.

4. This will declare and demonstrate that the Lord is your Shepheard, *Psal.*23.1. and mercifull Father.

From which precious promises and practices of our good and gracious God you may thus arm and animate your selves, and with this weapon wound the Divell, dissipate and disanull his direfull darts to diffident distrustfulnesse.

1. Hath the true and unchangeable Iehovah, who cannot lie, *Tit.* 1.1. whose *promises are yea and Amen*, 2 *Cor.* 1. 20. made so many, and such mercifull promises?

2. Doth he feed, and provide for the fowles of the aire, the wild beasts of the desarts, the wicked and ungodly, the young and helplesse infants?

3. Is it undeniably manifest that such who have depended upon

upon God in extremities, have beene sufficiently provided for, *Luke* 22. 35. When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. By extraordinary meanes, the ordinary failing, *Exod.* 16.

4. Will wicked men feed their wicked, and good children?

Will good men feed their godly and ungodly children?

Will bruit and savage beasts feed and provide for their young?

Will fowles of the aire feed and foster theirs?

And shall we distrust, to whom those sure and certaine, sweet and precious promises belong, we being better than beasts, birds, and sonnes of Belial? The Lord having beene our trust from our youth, by whom we have beene holden up from the wombe, *Psal.* 71. 6. He being the same to us now, he was to his chosen formerly: as able and ready to succour and support us now, as he did them in their extremities. And his care of, and compassion towards us surpassing infinitely, and beyond all comparison not onely that of birds, or beasts towards their young; but also that of men, good and bad towards their children? We will not do it.

Sect. 9.

Against Antinomists.

THe want of these warlike weapons is a prime and principall cause that so many doting and deluded, halting and hollow-hearted, weake and wavering, rotten and relapsed Christians, unsound, and unsetled in the wayes of life, are tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive, of which sort we lately have had some wandring seducers, which creeping into houses, have led captive some silly (yet selfe-conceipted) men and women laden with sinnes, led away with diverse lusts, ever learning, and never able to come to the knowledge of the truth. Now as Eph. 4. 14. 2. Tim. 3. 6.

Iannes and *Iambres* withstood *Moses*, so do these also resist the truth; whose folly I have formerly endeavoured to manifest in this place, in naming some, (the very naming being a sufficient confutation of the most, they are so fond and phantasticall) and confuting others of their fooliſh fancies, in my discourse of the Society of Saints, in which

First, I have shewed that the Saints on earth are sinners, although not such sinners as dogs, and swine, or sonnes of Belial; and answered their objections by which they pretend to prove that the Saints in this life are so pure and perfect, as that they are free from sinne: For, although it is true that all the sinnes of the Saints are pardoned, not onely those which are past and present, but also in some sort those to come; yet hence to inferre, therefore the Saints are free from sinne, is absurd and erroneous. All sinnes of justified persons are pardoned, yet differently: Sinnes past by a formall application, sinnes to come by a virtuall: Sinnes past in themselves; sinnes to come in the subject, or person sinning, saith D. *Ames*.

Book 1. Cap. 3. pag. 54. Book 3. Cap. 8. pag. 139. Book 5. Cap. 6. pag. 242.

Am. Theol. l. 1 c. 27. Thes. 24.

All their sinnes are pardoned, yet not so as to free them from sinne in this life; for although the children of God have the pardon of their sinnes to come, not onely in respect of Gods decree to pardon: but also in respect of his promise to pardon, and in respect of the procurement of pardon upon the crosse: yet they want the pardon of their sinnes, untill the Lord doth give and communicate Christ unto them, and applieth to their conscience the remission of their sinnes: and therfore the pardon of their sinnes is not fully and absolutely given them untill they recover themselves, and renew their repentance. God doth pardon all the sinnes of his children, yea their sinnes to come, not simply, but upon condition of future repentance, and absolutely, when they repent and renew the same, 2 *Sam.* 12. 2 *Cor.* 5. 21. Should a man inferre that because in Gods decree all men shall die and come to judgement, that therefore all men are dead and come to judgement. Should a man inferre that because in respect of Gods promise, in respect of the procurement the Saints are glorified, that therefore the Saints who are under trials of cruell mockings,

Perk. Gal. 1. pag. 186.

and

and scourgings; yea moreover, in bonds and imprisonments, who wander in sheeps skins and goats skins, being destitute, afflicted, and tormented, and they who as yet are unborne, and never saw the Sun, are already actually glorified in heaven. I suppose every man would censure such conclusions as irreligious, if not unreasonable; as unreasonable, if not senselesse; as unsound, if not absurd; as fantasticall, if not franticke; as erroneous, if not hereticall.

I therefore (since this their inference is as imprudent and improbable, as incongruous, and inconsiderate) heartily and humbly wish and desire these silly deluded soules to lay aside their owne selfe-conceiptednesse and selfe-justice, to discerne and deplore their owne disabilities, and desist from disturbing the Church with their dissonant distractions.

Secondly, I have clearely manifested the differences and agreements betweene the justified Iewes and Christians to be such, that the covenant betweene the Lord, them and us, is one and the same, according to the Doctrine of our Church, which saith, *Although they were not named Christen men, yet was it a Christian faith that they had; for they looked for all benefits of God the Father through the merits of his Sonne Iesus Christ as we do. This difference is betweene them and us; for, they looked when Christ should come, and we be in the time when he is come: Therefore saith S.* Augustine, *the time is altered, but not the faith: for we have both one faith in one Christ, the same Holy Ghost also that we have, had they, saith S.* Paul; *for, as the Holy Ghost doth teach us to trust in God, and to call upon him as our Father: so did he teach them to say as it is written, Thou Lord art our Father and Redeemer, thy Name is without beginning, and everlasting. God gave them then grace to be his children, as he doth us now,* against the gainesayings of these contradicting cavillers. Hom. of faith, B. 1. Isa. 43.

Thirdly, I have clearly proved that obedience to Gods precepts is one meanes whereby we keepe covenant with God, and therefore a part of the covenant of grace; which these ignorantly condemne as false, speaking evill of those things which they know not; for did they but understand what this covenant Book 3. Cap. 14. pag. 179.

is betweene God and his people; namely Gods contract with them concerning the obtaining of eternall life: did they but know that this covenant consists of two parts, Gods promise to them, *sc.* to give them Christ and his benefits, as remission of sinnes and salvation, to be their God, and to save them, to deale mercifully and truly with them; and theirs to God, *sc.* to be his people and to serve him, to repent of their sinnes, and receive Christ by faith, to yeeld obedience to his will; did they but know that universall obedience is, if not the substance of this covenant on the Saints part, yet the principall part thereof, as is evident, *Exod* 19.8. *Nehem.* 10. 28. *Ezra* 10.3. They would not so wickedly and wilfully with such prepostorous prejudice perversly pronounce this orthodoxe truth: The Law of God is part of the covenant of grace, ungrounded, and erroneous.

Book 3. Cap. 16. pag. 194.

Book 4. Cap. 5. pag. 230.

Fourthly, I have expresly evidenced, that the Saints of God ought to feare, as well as love the Lord, contrary to their perverse position, that love and feare cannot stand together.

Book 4. Cap. 5. pag. 237.

Fiftly, I have delineated and described the inamouring excellency, and inevitable necessity of sanctification, against the irreligious and reproachfull, diabolicall and blasphemous barkings against the same, some of their fraternity (as I have heard reported) terming it scurvy sanctification.

Book 4. Cap. 6. pag. 242.

Sixtly, I have shewed the extent and excellency of Christian liberty, wherein I have contradicted and confuted their lawlesse and licentious liberty.

Book 4 Cap. 5. pag. 233.

Seventhly, I have opened and unfolded the doctrine of justification, to informe and teach them the truth of that of which they talk, and talk so much to little purpose, in which they would seeme wondrous wise, although they wander wide of the way.

Eightly, Although their tenet of Gods not afflicting his children for their sinnes is so repugnant to the regall rule of sacred Writ, and so ridiculous to rectified reason, that the relating is a sufficient refutation thereof: Yet I much bewailing their erroneous wandrings, and earnestly desiring their deliverance

verance from their deluding dotages, will instruct and informe them in the truth, if they are not intractable, and unteachable.

True it is, that sufferings are not alwayes and onely for sin, *Iohn 9. 3. Neither hath this man sinned, nor his father.* (Great was the errour therefore of Christs Disciples: In thinking there was no other cause of the mans blindnesse but sinne. In thinking he could not be justly punished with blindnesse from his birth, because he had not then committed any actuall sinne; and in thinking he could not be justly punished for any sinne save his owne, or his parents; for he might be punished for *Adams*.) For although all miseries be effects of sinne, yet sinne is not the onely cause of mans misery, there being as well moving and finall causes, as that which is the procuring cause: as for example,

First, There are diverse moving causes of afflictions.

1. In regard of the wicked; the moving cause is Gods just displeasure, justice, and anger.

2. In regard of the elect; the moving cause is Gods love towards them.

3. In regard of both; the moving cause is Gods good will and pleasure.

Secondly, There are diverse finall causes of afflictions.

1. In regard of God; his glory, and the manifestation of his power.

2. In regard of the parties punished; their good, and the exercise of Gods graces in them.

3. In regard of others; their fore-warning, and making them without excuse.

Notwithstanding sinne is the onely meritorious cause of punishments temporall and eternall, *Lam. 3. 39. 2 Sam. 12. 10. 1 Corinth. 11. Rom. 5. 12.* Neither doth our Saviours answer contradict the certainty hereof, *Iohn 9. 3. This man hath not sinned.* 1. By his owne sinne or the sinne of his parents he hath not deserved more justly to be borne blind, than any other sinner which seeth from his birth, or than any of your selves; for Gods purpose was not by this blindnesse to punish the

D. Am. l. 2. de Conscientia. cap. 16. Thes. 13.

the sinnes of this man, and so to satisfie his justice: but rather thereby to make way for his mercy, and to prepare matter for his Sonne Christ to worke upon when he came into the world, and was God manifested in the flesh.

Concerning the word punishment we may say and that truly and warrantably, God punisheth his children for their sinnes. Though not with *satisfactory* punishments to satisfie and make amends for their sinnes: nor with *vindicative* punishment to take vengeance upon them for their transgressions; yet with *chastening* punishments, fatherly correcting them for their humbling amendment, *Psal.* 73.14. Daily have I beene punished, whipped, or scourged, yea the same word is used Ver. 5. and rightly translated plagued.

אחי נגוע כחלי היום ונגעי

Book 3. Cap. 14. pag. 183. Book 4. Cap. 6. pag. 243.

Ninthly, I have shewed that the law of God doth bind the conscience of regenerate Christians to obedience, against their absurd annihilating of, and prophane pratlings against the holy and heavenly law of our good and gracious God. To prevent all future contradictions, I have set downe the concordant confessions of eight reformed Churches. I have shewed the judgement of some of the ancient Fathers, to which I have added testimonies of Scriptures, and certaine reasons, that they might consider, had they but wit or will to consider, that in striving to support their rotten, ruinous, and ridiculous positions, they contradict the ancient Worthies; the most sound and orthodoxe Churches militant upon earth, and by name this of *England*, whereof we are members, and also the most true and undeniable Word of God, not onely in the old, but also in the new Testament.

Yet as the same seed sowne by the selfe same seedsman in a fertile soyle, yeelds a plentifull increase, falling in stony ground is scorched, in thorny is choaked, and in high-wayes is devoured: As the same wholsome and nourishing food which cheereth and refresheth, strengtheneth and supporteth the sound and healthfull man, increaseth and augmenteth corrupt and vicious humours, maladies, and miseries in a distempered body: And as the same radiant, and resplendent rayes of that royall majesticall runner in the firmament, which

softeneth

softeneth waxe, hardeneth clay, which makes fragrant flowers more odoriferous, makes corrupt carrion more odious: So the pure and precious Word of God, which is the savour of life unto life to some, is the savor of death unto death unto others, 2 *Cor.* 2.16. for evill men and seducers will waxe worse and worse, deceiving and being deceived, 2 *Tim.* 3.13. *Acts* 13.10. And these enemies of righteousnesse will not cease to pervert the right wayes of the Lord. And therfore as the Lord gives up *Ephraim*, *Hos.* 4.17. *Ephraim is joyned to idols, let him alone*, cease to admonish him, for he is incureable. As the Angell said to *Iohn*, *Rev.* 22.11. *He that is filthy, let him be filthy still.* And as great *Basil* said of *Eunomius* and his followers, *Why should I contradict mad men?* And a little after, *I suppose those who cannot be cured, will not be benefitted by the multitude of those things which are spoken.* And before, *Truly I am afraid left by often repeating other mens blasphemies I should pollute my selfe.* So I might say, to what purpose should I confute these fond and phantasticall people? For variety of reasons will do those which are incurable no good, &c. Yet partly to justifie the doctrine of all the reformed Churches, and in particular of the Church of *England* (as sound and orthodoxe as any under the cope of heaven) against a viperine and venemous viper-like brood of lawlesse and licentious libertines: partly to strengthen and support those that stand; partly to uphold and keep from falling those that are weake; partly to heale (if it be possible) these silly, yet selfe-conceipted sectaries: or els to suppresse and supplant (what in me lieth) their palpable, yet pernicious absurdities, that others may the better shun and avoid them, according to that substantiall and pregnant saying of great *Basil*, *Lurking impiety is more dangerous than that which is published: for when we know detractors, we are wont more easily to avoid their impudent tongues, and ungrateful minds.* I will once more assaile these audacious and awkeard Antinomists. In which attempt I will not trouble my selfe or you with repetitions of those things which I have formerly delivered, neither is it needfull for me to confirme any of my reasons, because cavilled at by some, no more than it is necessary

Basil adu. Eun. lib. 2.

Lib. 1.

Lib. 1.

necessary to prove that the sun doth shine in a bright noone-tide, because some blind people will not beleeve it.

They say that we Ministers dare not preach the truth through feare of loosing our livings.

Answ. 1. And is the Church of England become a stepmother so rigorous, and tyrannicall as to punish at all, or so severely as with the losse of living those which preach the purity of the Gospell? And are all the pious Pastours, and painefull preachers of this our famous Church become so faint and cowardly, that not one of them (onely some few straggling wanderers) dares to preach the Gospell of Christ? Monstrous impudencie, horride impiety! If these doe not deserve the sharpe censure, and severe scourge of the Church, traducing thus venemously and unjustly a Church so renowned, and a Clergy so reverend let others judge.

2. But admit their impious, and injurious imputations to be true and credible, as they are fond, false, and fantasticall: yet are all other reformed Churches enemies to the purity of the Gospell, and are all other Divines, which are and have beene famous in the same, cowardly and corrupt, unsound and rotten?

For the Church of England, you have heard her judgement, yet heare her speake once againe.

Soc of Saints, B. 4. Cap. 6. p. 244. B. 3. Cap. 14 p. 183. Hom. of the misery of mankind. C.

For truly there is imperfections in our best workes: wee doe not love God so much as wee are bound to doe, with all our heart, mind and power: wee doe not feare God so much as wee ought to doe.

Hom. of works D.

Thou shalt not kill, thou shalt not commit adultery, thou shalt not steale—By which words Christ declared that the lawes of God be the very way that doe leade to eternall life. So that this is to bee taken for a most true lesson taught by Christs owne mouth, that the workes of the morall commandements of God bee the very true workes of faith which leade to the blessed life to come.

Ibid. E. 1. *Vnder pretence of obedience to their father in religion—they were exempted by their rules, and canons from the obedience of their naturall father and mother, and from the obedience of Emperour,*

perour, and King, and from all temporall power, whom of very duty by Gods lawes they were bound to obey, &c. Wherefore let us subjects doe our bounden duties, &c. Hom. of Obed N. 1.

Here let us learne of Saint Paul *the elect vessell of God, that all persons having soules doe owe of bounden duty, and even in conscience, obedience, submission, and subjection to the higher powers. Thus we know partly our bounden duty to common authority, &c.* *Ibid.* N. 111. *Ibid.* P.

How can we then be free (if not free from, then bound to) from this commandement, where so great charge is layd upon us? Hom. against Adultery. P. 11

Our Church Catechisme. Q. *Dost thou not thinke that thou art bound to beleeve, and to doe as they have promised for thee?* A. *Yes verily, &c.* the things which they acknowledge themselves bound to doe, is to obey Gods law. Answ. before. *Thirdly that I should keepe Gods holy will and commandements, and walke in the same all the daies of my life.*

The Old Testament is not contrary to the new, although the law given from God by Moses as touching ceremonies and rites doe not binde Christian men—yet notwithstanding no Christian man whatsoever is free from (therefore bound to) the obedience of the commandements which are called morall. Artic. 7.

Heare some of our worthy Divines speake.

Dr. *Reinolds* saith, *the morall law bound* Ioseph *and* David *to love their neighbours and themselves—equity thereof pertained to the morall law, and so is perpetuall, and simply to bee observed.* Overthr. of stage-pl. p. 83.

The morall law remaines for ever a rule of obedience to every child of God; though he be not bound to bring the same obedience for his justification before God. *Ibid.* p. 36.

Ecclesiasticall Histories mention many such Libertines, Simon Magus *and his disciples, who taught that men might lawfully commit fornication—*. Basilides, Eunomius Gnosticke, *who taught that men might live as they list, seeing now such liberty was procured them; being freed from being under the law any longer: which sinne died not with those cursed heretickes, but the Divell hath in these last daies revived it, especially in foure sorts of men. First the Libertines of this age, who* *Idem* in Iude. 5 18. 2. d.

hold

Idem in Iude p. 518. 2 d. Rom. 13. 5. p. 1096. Col. 2. 8. p. 33.

hold with the former, that being under grace, we are free from the obedience of the Morall Law.

M. Wilson. *We are bound to be subject,* &c.

M. Bifield. *But is the whole Law of Moses abrogated,* &c.

D. Ames. *The matter of our obedience is,* &c.

In his confutation of Bellarmine. Whereas the Iesuite objects that wee place Christian liberty in this, that wee are subject (or bound) to no law in conscience before God. He answereth. So hainous is this liberty of false accusing, that the authour thereof doth seeme to have no respect of law or conscience in witnesse before God; For wee doe acknowledge that all Christians are subject to the rule and direction, to the authority and obligation of the Morall Law, and of all the divine Law enjoying us any duty, &c.

And in his Cases of Conscience hee concludes, that the Law of God doth binde the conscience, and sheweth what it is to binde, namely, *To have that power, that the conscience ought to be subject to it, so that it doth sinne, if it doth any thing against the Law.*

Heare other Writers judgements, and determination.

Loc. Com. Clas. 2. cap. 2. Bul. Deo. de perf. Legis. d 3. §. 8.

Peter Martyr saith; *The Law is the rule or square of consciene.*

Bullinger. *The Law doth order and frame the life of men.*

Cent. 1. l. 2. c. 4.

The Centuries say. *The Scriptures teach, that we are delivered, or freed from the curse and condemnation, not from the obedience of the Morall Law.*

P. 184.

Againe they teach, *That the Law Morall, which is the immoveable judgement of divine understanding, is not disannulled, but doth endure for ever.*

Lib. 6. de Lege Dei.

Polanus hath diverse reasons to prove this.

Ch. Hom. cap. 105. p. 1496.

Chemnitius a Lutheran saith, *We are freed from the Law in regard of the curse; we are freed from the Law in regard of justification—But we are not freed from the obedience of the Law: For even the regenerate or justified are debters, not to the flesh to live after the flesh, but to the Spirit, to mortifie the deeds of the flesh,* Rom. 8. 12.

Chamierus

Chamierus saith; *It is manifest by the things fore-going, that an exceeding great injury is done us, when wee are said to denie that wee are bound to the Law before God.* Tom. 3. lib. 15. cap. 6. Th. 4.

Wherefore if Bellarmine *doth know those which say, that the faithfull are subject to no law before* GOD; *and that the Decalogue of* Moses *doth not belong to us, hee shall have us not adversaries, but fellowes in disputing boldly against such.* Th. 5.

Againe: *The fulfilling of the Law can by no meanes bee accounted by the part, but by the whole: For, the whole life, not some one moment thereof, is bound; and it is bound to all, not to one: Hence the saying of* Iames, *Hee is guilty of all which offendeth in one: Neither can it otherwise bee understood, because hee is not guilty of murther, who doth onely steale, but of theft onely: Yet hee is guiltie of the breach of that whole Law, part whereof is, Thou shalt not steale, and another part whereof, Thou shalt not kill.* Ibid. l. 11. cap. 11. Th. 16.

Now whereas the adverse Antinomist will (I suppose) reply, all this is not Scripture: I do confesse, that these words in so many letters and syllables are not in the Scripture: Yet I dare avow that this doctrine of the Lawes binding the regenerate to obedience, being the doctrine not onely of our Church, but of all other Christian Churches (some few contentious Sectaries excepted, who deserve not the name of a Church) and of all sound, solid, and substantiall Divines, is the expresse doctrine of sacred Scripture: And that it is so, I will now manifest, and make perspicuous by pregnant places in the New Testament.

Mat. 5. 18, 19, 21, &c *Christ came not to destroy the Law,* &c. Yea he confirmes the continuance of it in every iota or tittle till the heavens be no more, and presseth punctually to a precise particular observation of it. *Rom.* 3. 31. *Do we then make void the Law through faith? God forbid: yea we establish the Law.* Faith therefore doth not evacuate, but establish the Decalogue. *Rom.* 7 7. *By the Law we come to the knowledge of*

*our sinnes. Rom.*7.22.25. S. *Paul* delighted *in the Law of God —with his mind he served the law of God.*

1 *Cor.*9.21. *Being not without law to God, but under the law to Christ. Eph.*6.1,2. *Children obey your parents—Honour thy father*, &c.

1 *Tim.*1.5. *The end of the commandement is charity out of a pure heart, and of a good conscience, and of faith unfained.*

*Iam.*2.8. *If you fulfill the royall law of liberty*, &c. S. *Iames* shewes what Law, namely the Decalogue, *Do not commit adultery*, &c. Vers. 11.

1 *Ioh.*2.4. *He that saith I know him and keepeth not his commandements, is a lyar.*

1 *Iohn* 3.4. *Sinne is the transgression of the Law.* Hence I conclude,

1. That if ever the Law bound the regenerate to obedience (which I suppose they will acknowledge) it still doth, *Mat.*5.18. *Rom.*3.31.

2. That since Christ Iesus the best expounder of Scripture doth so copiously confirme and corroborate the Morall Law in his Sermon on the Mount, doth peremptorily pronounce that the breach thereof doth defile a man, *Mar.*7.20, 21, &c. and so often inculcate that the keeping of the commandements is a sure and infallible signe of our love to him, *Ioh.* 14. 15.21.23. 24. and of his love to us, *Ioh.*15.10.

3. Since faith doth not supplant, but strengthen the law.

4. Since the holy men of God doe often urge and presse to do the duties commanded in the Law in their Epistles (which they would not have done, had not regenerate Christians been bound to the obedience of the same.)

5. Since the Apostle S. *Paul* acknowledged that he served the Law of God with his mind, and that he was under the Law to Christ.

6. Since the Law of God hath not relinquished its regality and regiment, being stiled by the Holy Ghost the royall Law.

7. Since by the Law we come to the knowledge of sinne; yea, and all sinne is the transgression of the Law.

8. Since the careless contemners and transgressours of Gods

Gods Law have no communion with God, nor saving knowledge of him.

9. Since the end of the commandement is charity, &c. therefore the Law is no enemy to purity of heart, faith unfained, or Christian liberty, this being the royall Law of liberty.

I may warrantably conclude against the absurd, and erroneous ambiguous Antinomists; That the Law of God doth binde the conscience of the regenerate Christian to obedience.

Furthermore, because I suppose these cavillers will carpe against all these allegations as insufficient and weake, because in none of them we are said to be bound by the Law to obedience. I will therefore shew them these expresse words in sacred Scripture, if that will satisfie and salve their seduced soules, 1 *Corinth.* 7. 15. *A brother or sister is not under bondage in such cases*; namely, to performe matrimoniall duties to unbelieving yoke-fellowes which will depart from, and forsake them, Vers. 27. *Art thou bound to a wife? Seeke not to be loosed.* Vers. 39. *The wife is bound by the Law, as long as her husband liveth.* Hence I inferre, That since the Law of God doth binde the believing husband and wife to performe all manner of matrimoniall duties to their unbelieving yoke-fellowes which are pleased to dwell with them, and that since the husband and wife being regenerate, are bound by the Law each to other so long as they live together; therefore that part of the Law which doth comprise and comprehend the duties of husbands and wives each to other, namely the fift and seventh commandements, doth bind the conscience of the regenerate to obedience; therefore either all the Morall Law doth bind, or els that this branch of the second Table is more authenticall, and of more absolute authority, not only than all the second Table besides, but also than the first Table; yet our Saviour saith the second is but like unto the first, stiling it the first and great commandement, *Mat.* 22. 38.

Oh that I could perswade them to take notice how they confront, contradict, & contend against the concordant confessions

of the reformed Churches, the sound, solid, and substantiall truths taught and defended by the ancient and moderne Worthies; and the infallible and undeniable truth of Gods Word!

Oh that men would cordially consider that such vile and vicious positions make men unfit, not onely for Christian, but also for common commerce and company with mankind! For, how can Kings and Princes be secured from rebellion of such subjects? How can masters and fathers be assured of reverence and obedience from such children and servants? How can husbands and wives be perswaded of conjugall love and fidelity from such yoke-fellowes? How can traders and traffiquers be ascertained of true and honest dealing from such people, who are conceited that the Law of God doth not bind them to obedience? Oh that these beguiled and unstable soules would question and conferre after this or the like manner with their consciences. Tell me Conscience, are not murders, adulteries, thefts, and such like sinnes, and why? Tell me Conscience, how thou knowest that lying, swearing, evill thoughts, concupiscence and the like, are sinnes? Tell me Conscience, whence is it that thou wilt not allow me to steale, kill, commit adulterie, or the like? And their consciences (except they lie in a lethall lethargie) will answer. Not onely are thefts, murders, and adulteries sinnes, but also covetous desires, unadvised anger, and lustfull thoughts, because they are a transgression of Gods Law. I know that the fore-named, and other workes of darkenesse are sinnes, because the Law of God forbids them. And I dare not approve of the doing of such like things, because they are contrary to, and condemned by the most holy and heavenly Law of God. This abject and absurd foolish fancy therefore of these lawlesse and licentious Antinomists, *The Law of God doth not bind the conscience of the regenerate to obedience*, being contrary and repugnant unto the testimony of all orthodoxe Churches, and of their learned and pious Worthies; and against the sincere and sacred Word of God: supplanting and suppressing subtilly and sinfully all sorts of societies, both Christian and common commerce betwixt man and man; and being gainesaid by

their

their owne consciences, if they are but illightened, is a fottish and sinnefull, a false and filthy, a ridiculous and rotten, a vile and vicious, an untrue and unchristian, a faithlesse and fantasticall opinion, position, and absurdity.

CHAP. VIII.

Christian souldiers must be strong, wherein and why. Duty 3.

WE being the souldiers of Christ, that we may warre a good warfare, let us be strong in the Lord, and in the power of his might, *Ephes.* 6. 10. As corporall strength, and bodily abilities are necessary for martiall men, and a principall meanes in such like combats to obtaine the victory. Witnesse *Sauls* policie, who when he saw any strong man, he tooke him to him, 1 *Sam.* 14. 52. Witnesse that matchlesse mirrour of mankind *Samson*, who slew a thousand men with the jaw of an asse, *Iudg.* 15. 15. caried away the gates of Gaza, Vers. 16. And pulled down the house upon three thousand Philistines, Ver. 17. Witnes the commendation of *Davids* Worthies for their might, 2 *Sam.* 23. Witnesse that saying of the Gadites, 1 *Chron.* 12. 8. *They were men of might, men of warre, fit for the battell, that could handle shield and buckler, whose faces were like the faces of Lions.* Witnesse the name of the place where the young men of *Ioab* and *Abner* slew each other, called the field of strong men, 2 *Sam.* 2. 16. And witnesse those sayings in the *Canticles* 3. 7. *Threescore strong men about Salomons bed.* 4. 4. *The shield of strong men.* So in the spirituall warfare against the enemies of our salvation, spirituall strength is an excellent and a necessary meanes and helpe for Christian souldiers to guard and defend, to fence, and fortifie them against the Divell and his hellish complices.

This made S. *Steven* so puissant and invincible, *Acts* 6. 8, 10.

This made *Paul* so couragious to confront *Elimas* the sorcerer, *Acts* 13. 9, 10. to conflict with the Iewes, and

Philosophers, *Acts* 17. 17. and to contemne bonds and afflictions, *Acts* 24. 26, 27.

5. This enabled him to doe all things through Christ that strengthened him, *Phil.* 4. 13.

This was one meanes whereby those young men 1 *Ioh.* 2. 14. overcame the wicked one.

Hence it is that the Apostle Saint *Paul* stirres up the Corinthians to be strong, 1 *Corinth.* 16. 13. perswades the Ephesians to be strong in the Lord, *Ephes.* 6. 10 and incites *Timothy* to be strong in the grace that is in Christ Iesus, 2 *Timothy* 2. 1. And hence it is that the Apostle Saint *Peter* prayes unto the Lord to strengthen his Church, 1 *Pet.* 5. 10.

Be we therefore strong in the Spirit, or in the precious prevailing graces of Gods saving and sanctifying Spirit, set down and specified, *Gal.* 5. 22, &c.

1. Be we strong in love, that we may love

First God in Christ for his owne sake, yea so, that we may with earnest ardency desire, and with our utmost endeavours diligently strive in the frequent and faithfull use of the meanes to have communion with God: And that we may love his Word, and will above gold, yea above much fine gold, *Psal.* 119. 129. and beyond expression, Vers. 97.

Secondly, And our neighbour for Gods sake; yea so, that we may shew love, and doe good even to them that wrong and abuse us. And that we may love all good men especially, because God beares a speciall affection towards them, and because they have in them whatsoever is amiable and lovely.

And let us strive to be so strong in this Christian love, that the many waters of the greatest force and violence used by Tyrants and Tormentours to avert and turne the same from the Lord, may not quench, put out, or overcome it; nor the flouds, or liberall store of the overflowing waters of deepe and grievous afflictions drowne, extinguish, or overthrow, *Cant.* 8 7.

2. Be we strong in joy, that divine joy which commeth from

from the Lord, and is placed in him, *Nehem.* 8. 10. Whereby we may perfectly joy in God, in that joyfull worke of our regeneration, in Gods grace, and that blessed hope of eternall glory with him; yea so, that it may make us to joy and rejoyce at the good and welfare of others, *Rom.* 12. 15. Moderate all our griefes and sorrowes, and inable us to joy even in tribulations, *Romans* 5. 3. They being pledges of Gods love, and trials of our faith and patience.

3. Be we strong in peace, that so we may walke in the way of peace, *Rom.* 3. 17. Leading quiet and peaceable lives full of unity and good agreement, avoiding quarrelsome contentions; seeking to edifie one another by doing or taking good, *Rom.* 14. 19. and labouring to live void of offence to God and man, not willingly taking nor giving offence.

4. Be we strong in long-suffering, by which we shalbe inabled to mitigate and moderate our unadvised anger, and diabolical disturbing desires of revenge, when great and manifold wrongs and injuries are done unto us; and diligently to discharge the duties of our Christian callings, with painefulnesse, profit, and without partiality, 2 *Tim.* 4. 2.

5. Be we strong in gentlenesse, that so we may be inabled to give good speech, and to shew good countenance even to them that wrong and abuse us, without intent and purpose of revenge; so that we may be courteous and tractable, ready to give mild words, easie to be intreated, and to be spoken to, apt to please, loath to displease with reason.

6. Be strong in goodnesse, that so we may become beneficiall and helpefull to others (after Gods example) communicating to them the good things that are in us for their good and benefit.

7. Be strong in faith towards God, whereby we may be certified of the remission of our sinnes, of our reconciliation with God in Christ, and depend upon the Lords providence for food and raiment in the use of lawfull meanes: And towards man, whereby we may be faithfull and just in observing and keeping our honest word and promises.

8. Be we strong in meekneſſe that ſo we may yeeld with a quiet and willing ſubmiſſion of our judgements and affections to the rules of Gods Word, *Iames* 1. 21. And ſuffer abuſes and injuries from men without deſire of revenge, *Col.* 3. 12, 13.

9. Be we ſtrong in temperance, That ſo we may be enabled to uſe the outward bleſſings of God with moderation of minde, this holding us backe from ſuperfluity, and exceſſe, and cauſing us rather to refraine from that we may doe, then in our delights and pleaſures to goe ſo farre as our abilities, eſtates, and time will give us leave. Which moderation is a meanes to prevent many evills, both ſins, and puniſhments: For by moderating our appetite in meates and drinkes, which ought to be received with perpetuall abſtinence, leſſe then nature deſires to refreſh it, and to fit man for Gods ſervice; in apparell, cloathing our ſelves according to our ſexe, the received and ſeemely faſhion of our countrey, and our owne ability, in getting goods, ſo that we reſt content having ſufficient to feede, and cloath our ſelves and ours; And in ſpending of the ſame not waſtfully, riotouſly, prodigally, unthriftily, unprofitably, injuſtly, injuriouſly, and unneceſſarily, we prevent many ſins, as gluttonie, drunkenneſſe, whoredome, pride, covetouſneſſe, prodigality, *&c.* and puniſhments, as diſeaſes of the body, beggery, infamy, ſecurity, ſenſuality, curſe, and condemnation, *Pro.* 23. 21. *Iſa.* 5. 11, 12, 13, 14.

Firſt, Although the greateſt part of men therefore are wholly regardleſſe of, if not contemners of this ſpirituall ſtrength, comforting, and contenting themſelves with this, *they are mighty in power, Iob* 21. 7. *their breaſts are full of milke, and their bones are moiſtened with marrow, v.* 24. *there are no bands in their death, but their ſtrength is firme*; yea and oftentimes are ready in regard of their corporall force and abilities to diſdaine, and defie *Goliah* like the ſervants of the living Lord. Little conſidering, That although bodily ſtrength is a bleſſing (therefore not to be given to wine, or women, *Pro.* 31. 3. therefore to be imployed to the glory of God the giver) yet it is 1 But a common bleſſing, whereof *Goliah* partakes

as

as well as *Sampson*, Sonnes of Belial as well as heires of blisse. 2 Yea such a benefit wherein the *Unicorue whose strength is great, Iob* 39. 11. *the horse whose necke is clothed with thunder, the glory of whose nostrills is terrible, who paweth in the valley, and rejoyceth in his strength, going on to meete the armed man, who mocketh at feare, and is not affrighted, neither turneth back from the sword*, 21. *The Behemoth whose strength is in his loines, and his force in the navell of his belly, whose bones are as strong pieces of brasse, and like bars of iron*, Chap. 40. 16. &c. *The Leviathan, whose sight is able to cast one downe, whom even the fiercest dares not stirre up, in whose necke remaineth strength, when he raiseth up himselfe the mighty are afraid, who esteemeth iron as straw, and brasse as rotten wood*, Chap. 41. 9, 10, 11, 12, &c. not onely equalize but farre excell them. 3 Therefore not amiable to the Lord, who delighteth not in the strength of the horse, nor taketh pleasure in the legs of a man, *Psal.* 147. 10. And therefore no cause of glorying; For thus saith the Lord, let not the mighty man glory in his might, *Ieremy* 9. 23.

Secondly, Although too too many rest satisfied in their spirituall weaknesse, being alwaies babes, such as have need of milke, and not of strong meate, whereas for their time they ought to be teachers, like those the Apostle reproves, 1 *Cor.* 3. 2. &c. *Heb.* 5. 12.

Little considering, that although in Christs Fold there are lambes, in Christs Orchard there are plants, in Christs Family there are babes; yet that

1. Christs lambes are of his flocke, hearing his voice, and following his precept and practise, *Ioh.* 10. 27. and therefore grow in grace, 2 *Pet.* 3 18.

2. That Christs plants are like trees planted by the waters side which bring forth fruit in their season, *Psal.* 1. 3. and still bring forth fruit in old age, *Psal.* 92. 13.

3. That babes in Christ desire the sincere milk of the Word, and grow thereby, 1 *Pet.* 2. 2.

Little considering that althongh weake faith, if true, is powerfull and available because it is faith, and the promises are made

made to it because it is faith, and it is the same with strong faith. 1 In regard of nature, though not in regard of the strength, as a babe, and a gyant. 2 In regard of quality, though not quantity, as a drop of water, and a river. 3 In regard of property, though not proportion; as a little vessell, and a great. 4 In regard of the use, though not the power, as a palsie hand and a steddie: yet that this faith is of a growing nature, *Rom.* 1.17.

Little considering that those desires of grace which are grace, which God will fulfill and satisfie, *Matth.* 5.6. are constant, lively, operative, growing from desire to endeavour, from endeavour to action.

Yet all you souldiers of this good warfare

1. Daily and diligently diet, satiate, and satisfie your soules with that sweet, and wholesome heavenly food, and Manna sweeter then hony, and the hony-combe, *Psal.* 19. by reading, hearing, meditation, and conference; That as, although wee have but few markets in a weeke, yet with such provision we provide both there and at home, we duly and daily stablish and strengthen our bodies vigour and abilities: So although wee have not many market daies in the weeke for our soules, yet with that spirituall repast we then store our selves, and with such private provision we are furnished withall, let us daily and diligently fortifie and strengthen our soules in the Lord, and in the gifts and graces of his spirit.

2. Vse and exercise is a meanes to continue, confirme, and augment the vigour, and forces of soule and body. Vse legs, and have them, exercise strength and have it; So exercise faith, love, peace, joy, patience, *&c.* and have them effectuall, and increasing.

3. Resist and remove all manner of sins, the soules sickness, hindering and much hurting its health, strength, and vigour.

4. Pray unto God, from whom all our sufficiency is, 2 *Cor.* 3.5. without whom we can doe nothing, *Ioh.* 15 5. by whom we may do all things, *Phil.* 4.13. To strengthen us; for *he giveth power to the faint, &c. Isa.* 40.29.

5. And

5. And waite upon the Lord. *Isa.*40.31. for *they that waite upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall runne, and not be wearie, they shall walke and not faint.*

That so we may be strong in the Lord, and the power of his might, *Ephes.*6.10.

That so wee may doe all things through Christ which strengtheneth us, *Phil.*4.13.

That so we may be strengthened with all might according to his glorious power unto all patience, and long-suffering with joyfullnesse, *Col.*1.11.

That so wee may bee strong in the grace that is in Christ, 2*Tim.*2.1.

That so we may overcome the wicked one, 1 *Ioh.*2.14.

This being one prime and principall preservative to patronise and protect our selves against the pollicies, power, and puissance of our inraged foes. *Motive* 1.

2. This being one primarie potent meanes to prosper and prevaile against, to batter and beate downe the furious forces of our formidable and fearefull foes.

3. This being the peculiar peereleſſe priviledge, and prerogative of Gods precious ones, not common to bruit beasts and men of this world.

4. This being farre more heroicall, magnificent, and honourable, farre more profitable, necessary and excellent to a Christian souldier then all bodily strength and abilities.

For had we the strength of *Edol* once Earle of Gloceſter, who with an hedge stake slew 17 Saxons which subtilly had stabbed 460 British Lords. *Hollinsh.p.*475

Had we the strength of *Iohn Courcye*, who with one stroke smote through an helmet into a block that none could pull out the sword againe himselfe excepted.

Had we the strength of *Hector*, *Achilles*, and those other Trojan, and Grecian Worthies, of *Hercules*, and all other renowned for might.

Had we the strength of *Goliah* the weight of whose coate was five thousand shekells of brasse, the staffe of whose speare

speare was like a weavers beame, and the head of his speare weighed six hundred shekels of iron, 1 *Sam.* 17.5,7.

Had we the bodily abilities of *Sampson*, *David*, and all his mighty Worthies.

Gen. 6,4. Had we the strength of Giants who are called *Hannephilim* because they affright, and astonish men with their faces.

Had we the fained forces of *Atlas*, who is for his strength fained to beare up the heavens with his shoulders.

Had we the strength of Horses, Lyons, Vnicornes, Elephants, yea of all the beasts of power, and men of might that ever the earth did beare, and the sun saw: yet that spirituall strength doth far surpasse and surmount these imaginary bodily forces although they were reall.

For what can these availe against the worlds vanities, sins, subtilties, and Satans temptations? Nothing at all. For our enemies are not flesh and bloud, but spirituall wickednesses; and therefore outward prowesse, state-policy, warlike subtilty, troupes of armed men, dint of sword, nor strength of body can daunt or dishearten, appale or annoy them, or keepe us safe, and protect us from them. For to oppose these spirituall enemies with the power of flesh, is to set parched straw and stubble against the flaming fire.

Heare Saint *Chrysostome* speake of this matter.

We are not therefore strong because we have lusty and sturdie bodies: But he only is adorned with this vertue (although he lie upon his bed) who is mighty in inward graces or vertues, which being wanting although otherwise a man is furnished with such strength of body that he can plucke up a mountaine, yet I will not say that he is more strong or mighty then a mayden, or a sickly old woman: for he that is furnished with inward graces doth skirmish with incorporeall or invisible vices and enemies, whereas this man dares not take a view of them. What can be supposed to bee more strong then this woman which stands against with a valiant mind the tyranny of nature, the force of famine, the threats of death, and overcommeth them all.

Chrys. Hom. 19. in 2 Cor. 9.

Chap. IX.

The Christian souldiour must be couragious. Duty 4.

ARe we the souldiers of Christ Iesus, we ought therefore to be valiant, and couragious. Martiall men must be men of mighty minds: *Moses* therefore chargeth in the name of the Lord the Israelites, and his successour *Ioshuah* who were deputed to the warre to bee of a good courage, not to feare, nor to be afraid, *Deut.* 31.6,7. The same charge the Lord gave to *Ioshuah* againe, and againe, *Ioh.* 1.6,7. *Be of a good courage, be not afraid, neither be thou dismaid, &c.* Men of courage are men for conflict, and for conquest: The courage of a few valiant men, and valourous mindes supplies so the want of number, that though they be but few they dread not the faces of many. *David* atchieved many mighty, and great exploits, 2 *Sam.* 23. by the courage of his valiant Worthies. Whereas timorous, and trembling souldiers (as well as faint and feeble) are unfit for military profession. Hence was it that the Lord himselfe ordained it for a law, that the fearefull, and faint-hearted should returne home from the wars; least by their fainting cowardise they rout and ruine the rest, *Deut.* 20.8. Therefore it was not without cause that politique and prudent commanders have ever by notable examples, politique instructions, and practises endeavoured to make their souldiers valiant, and noble-minded, to advance their courages to attempt and atchieve most high and honourable things; they well knowing that a few couragious men to great armies of cowards are like so many Lyons to whole heards of deare.

Christian valour, and spirituall courage is much more needfull to Christs souldiers both in regard of our dulnes, and backwardnesse, and timorousnesse to all pious and good duties, as also in regard of the great and manifold oppositions which we shall surely meete withall for the rowsing up of our owne dulnesse to holy and heavenly duties, and that we may fight under

under Christs banner against so many mighty, malicious, and subtill enemies with constancy and continuance. We must bee of a valorous couragious minde against all our enemies, standing stoutly against them, and bidding defiance to them, 1 *Cor.* 16.13. *Quit your selves like men. Ephes.* 6.10. *Stand therefore.* This being needfull in warre against flesh and bloud, is much more necessary in warre against spirits and spirituall wickednesses.

1. Whence it it that many faint and flexible, corrupt and cowardly Christians desert devotion, relinquish religion, corrupt conscience, suppresse sacred sincerity and sanctified strictnesse, pervert piety, are pliant to prophanesse, forsake their former fervour, and first love, yeeld themselves vanquished vassals to their vicious conquerours, and slavishly swimme downe the corrupt current of the times disorders, making their condition by their wretched relapses worse then if they had never knowne the waies of righteousnesse, 2 *Pet.* 2.21? Is it not for want of courage?

2. Whence is it that many timorous and trembling Christians droop, and dare not defend, much lesse dignifie the honourable and noble peereleſſe causes of Gods precious people, and their Lord Iehovah blessed for ever; dread to repugne and resist, much more to ruinate and represse the insolent, and insupportable inordinate abominations of Belials base and hellish brood, thereby unworthily betraying (so farre as in them lieth) through their pusillanimous timiditie (propt and protected with pretences of moderation and discretion) the inculpable causes and credits of good men, and inraging and incouraging infatuated and infernall fooles in their extravagant and execrable disorders? is it not for want of courage?

3. Whence is it that many fearefull and formidable Christians are appaled and affrighted from the propagating and promoting of Christs cause, and the practicall profession of Christianity, like *Salomons* sluggard, with *the lyons in the way*: So that they dread to seeme more forward, or to goe a step further in the duties of piety and religion then their negligent,

if

if not prophane, neighbours. Or if they follow Christ, and his faithfull flocke, yet it is as the Israelites followed *Saul*, 1 *Sam.* 13.7. trembling?

Surely from the cowardly pusillanimity, and faint-hearted timidity predominant and prevailing in the faithlesse hearts of some, and the soules of others who are but weake and wavering being babes in Christianity.

1. Let me perswade and presse you forward, Christian Magistrates, which are as the generalls, and chiefe Captaines in this Christian warfare to be couragious, *Deut.* 31.6. Doe you say with heroicall *Nehemiah* 6.11. *shall such a man as I am flee?* Do not you dread to confront, and controle despisers and deriders of Gods people & religion, although they be such as *Sanballat*, *Tobiah*, or *Geshem*, *Neh.* 2.19, 20. Do you walke undauntedly in that pious, and praise-worthy path wherein good King *David* continually exercised himselfe, *Ps.* 101. Do not you beare Gods sword in vaine, but, as the Ministers of God, take vengeance on them that do evill, *Rom.* 13.4. As therfore you ought not indifferently to terrifie all, good, and evill: or afflict well-doers, this being an abuse of power; & it is equally abomination unto God to condemne an innocent, or to justifie the wicked: So neither must you through carelesnesse or feare neglect to convert your power of punishing to the hinderance of enormities: for by impunity sinne will waxe impudent and fruitfull; And with God it is much one whether one bee a doer of evill, or no hinderer, and so a consenter and fosterer. Bee you therefore men of courage to suppresse evill deeds, and doers, who with their malice oft have might, and potent friends.

2. You Ministers of Gods Word, which are the chariots, and horsemen of Israel, be you couragious, like Christ, our Master, his Prophets, *Ier.* 1.17. *Ezek.* 2.6. and Apostles, *Act.* 4.13. Preaching the sacred Word of God impartially, without respect of persons sparing neither great nor small; but telling all men of their duty: Declaring the whole truth of God, concealing no part therof for feare, or favour, danger, or reward, *Act.* 20.27. reproving sin with all authority, so that stubborne

and.

and ſtiffe-necked ſinners may be made to tremble, *Tit.*2.15. not daunted with, nor dreading, but diſregarding and deſpiſing all reviling reproaches, and ſhamefull diſgraces for the pious and profitable performance of your high and honourable calling. That ſo you may not by your timerous faint-heartednes be quailed, much leſſe be trampled under by fierce, impudent, and violent people. But that by our cariage in declaring our meſſage from our Maſter freely, we may daunt the ſtouteſt hearts, and diſmay the proudeſt oppoſers.

3. Let us all fellow-Chriſtian ſouldiers be couragious in Chriſts cauſe in this our ſpirituall warfare. And becauſe I know it's more than needfull to kindle, quicken, and increaſe in you (what I can) this true ſpirituall valour and magnanimity; I will propoſe unto you theſe following incouragements to withſtand couragiouſly and manfully our ſpirituall foes.

1. Cowardiſe hath beene condemned as odious and opprobrious to all ſorts of people in times paſt and gone. The Scottiſh women of *Annandale* ſlew their owne husbands (in the time of *Corbreid Gald*) becauſe they cowardly fled from the Romans. The Perſian women met their husbands and children running away from *Aſtyages* armies, intreating them to returne to fight, and to move them, they uncovered their bodies, and asked whether they would run into the wombes of their wives and mothers. The women of *Laconia*, their ſonnes going to the warres, received of them ſhields with this inſcription, *Either this, or upon this*; either bring home this, or be brought home upon it; by no meanes run away.

Iuſtin lib. 9.

ἢ τὰν, ἢ ἐπὶ τᾶς.

That famous Captaine *Tamerlane* did puniſh nothing ſo ſeverely as cowardiſe; inſomuch that if any turned from a wild beaſt in hunting, or an enemy in fight, he was ſure to die for it.

Lib.5.cap.6.

Hercules (ſaith Sir *Walter Rawleigh*) liked not the ſacrifice of a coward. *Annibal* (being to fight againſt the Romans in *Afrique*) commanded his Captaines, that if they ſaw any fleeing, they ſhould account them as enemies, and kill them. And the Romans which fled from the ſlaughter at *Canna*, after they came home, were rejected and baniſhed as falſe-hearted cowards:

cowards: yea many famous Captaines have refused, though offered for little or no ransome, such souldiers which suffered themselves to bee taken captive. It was an use among the Spartans that whosoever fled out of the battell were adjudged infamous, they were to be distinguished from other citizens by their apparell and beards; it was lawfull for any man to beate them passing by; neither was it lawfull for them to marry wives, &c. saith *Carron.* *Car. Chron. l. 2. p. 117.*

Is cowardise and faint-heartednesse in these combates and conflicts betwixt men and men (of no great consequence in comparison of this other) so disdainefull and disgracefull; how much more then in this fight and quarrell against such enemies, we having a cause so comfortable, a Captaine so couragious and conquering, foes so feeble, and often foiled, armour so availeable, and approoved, and a reward propounded and promised, which is incomparable and incomprehensible?

2. Honourable death by valour hath beene more delightfull and acceptable to worthy warriours, than a base life by cowardise. They had this maxime amongst magnanimous martiall men, That souldier is more glorious which is slaine in warre, than he which is saved by flight. Earle *Sward* hearing his sonne to be slaine, asked in what part? Answer being made, in the forehead: I rejoyce (saith he) with all my heart; I would not wish to my sonne or selfe a better death. *Holinsh. p. 192.*

Solyman the Turke having taken *Buda* in *Hungary* slew those 700 perfidious cowardly souldiers, who basely betrayed the city into his hands; but he offered great honours to the valiant Captaine *Hadastus* whom he found bound by his souldiers because he would not yeeld to deliver up the city; he chooSing rather death with honour, then life by cowardise. Preferre we therefore losse of life, and liberty, losse of reputation and revenue with couragious Christian constancy in Christs cause before the highest pitch and period of worldly felicities with cowardly condiscendi g to cursed corruptions. This comfortable & couragious resolution was in *Peter* & *Iohn, Act.* 4. 19. *whether it be right in the sight of God, to obey God or man judge you.* This magnanimous mind was in *Paul, Act.* 21. 13. *I am ready not to be*

of Christ Iesus. Be we therefore men of mighty minds, truly couragious.

Hollinsh. p. 479 Answer we our spirituall enemies (as that famous *Cassibelane* a Brittane answered *Cæsar, I have not yet learned to live in servitude, but to defend the liberty of my country with weapon in hand*) we have not yet learned to live in hellish slavery, but to defend the rights and liberties of our heavenly countrey with our spirituall weapons. Pursue and fight against the enemies of our soules & salvation as dreadlesse of danger, as regardlesse of respite, rest, and resistance, as contemptuous of corrupt contentments, as desirous of victory, and with as couragious magnanimity, as that renowned Epirot *Scanderbeg* did who fought so fearelesly and fiercely for his countrey sake against their turbulent and truculent enemies the Turks with his arme bare, till the bloud burst out at his lips: That was his honour, This will be ours.

3. Never did cruell *Mahomet* exercise such tragicall terrour (yet he caused eight principall Commanders of *Scanderbeg* to be fleyed alive, in which lamentable and languishing condition they continued 15 daies and then died) Never did savage *Selimus* execute such tyrannicall tortures (yet he contrary to his covenanted conditions slew all the souldiers of *Gyntæ*, and caused the Captaine to be tortured to death in a hogshead of nailes.) Never did Turk or Tartar, or the most savage tiger-like Scithian in the world so terribly torture and torment with such virulence and violence their captivated foes, as Satan and his cursed complices do those whom they subdue and vanquish by fraud or force: for what are stranglings and strappadoes, what are poverty and imprisonment, what are flayings & fires, what are faintnesse and famines, what are rackings and rending the flesh joynt by joynt; yea what are all earthly tortures and torments devisеable by man or divell in regard of those unutterable, unconceivable, and therefore more then intollerable (yet must they be endured) torments, where the worme never dies, and the fire ever burneth, the sure and certaine stipend of those whom Satan foileth; Necessity puts vigour and valour into,

into, adds courage and constancy to the halfe-conquered, and almost vanquished, hopelesse, and desperate man: therefore prudent commanders, to make their souldiers couragious, have taken away all hope, and meanes of flight from their souldiers, placing them so that they should have their enemies before them, some rivers, deepe ditches, or inaccessible mountaines behind them: or placing the most fearefull in the forefront, the most valiant behind to compell them to fight, and hinder their flight. Thus *Darius* leading his army into *Syria* caused the bridge by which they passed to be throwne downe to take away all hope of running away. Thus *Agathocles* having transported his army into *Africke* burnt his ships to make them know that they must manfully fight or else die. When all way of flight is stopped the basest souldier will rather die with glory in the front of the battell, then flie and bee killed with ignominy: So true a Mistresse of hardy resolution is despaire. *Ingens telum necessitas.*

Behold urgent necessity is laid upon us to cast away cowardise, and to play the men; yea woe to us if we yeeld to our exasperate assailants, and unwearied foes. Those who are overcome are perpetuall slaves to Satan that malicious enemy, who will hold them with everlasting chaines under darknesse in torture and torments, easelesse, and endlesse, mercilesse and remedilesse.

4. If we are valiant we shall vanquish, if we are couragious we shall conquer, if we play the men we shall prevaile. The Divel our grand enemy is like a Woolfe; 1 in fiercenesse, he more fiercely assailing, more eagerly pursuing, more easily prevailing, and more greedily devouring, when he is fearefully shunned and yeelded unto, 2 in fearefullnesse, he shamefully flying when stoutly resisted, *Iam.* 4. 7. *Resist the Divell, and hee will flie*; stand therefore couragiously, and stand victoriously: All our enemies are daunted, and dismayed with the stout standing of Christs souldiers, as well as heartned with their timorousnesse. The boldnesse of *Peter* and *Iohn* amased their potent persecutors, *Act.* 4. 13. who would not therfore be valiant in this warfare, where valour gives victory, where courage

quels the adversary, and gives spirit and vigour to other more faint-hearted, yet fellow souldiers.

5. Call to mind, and cordially consider of (you Christian souldiers) the sundry and severall parts and pieces of the armour of righteousnes, wherewith you are and must be fenced. These our weapons are impregnable: This our armour is prevailing, they are safe and sure, who will use it, for they shall never fall, 2 *Pet.* 1.10. By this they overcome the world, 1 *Ioh.* 5. 4. and are more then conquerours, *Rom.* 8.37. This our armour is not defective, or insufficient, but complete, and entire, *Eph.* 6.13. yet not one piece for the backe parts, to shew and signifie that armed Christians are couragious, and that cowardly Christians which turne their backs are naked and unfenced, and lie open to every divelish dart shot from Satan, and other spirituall enemies of their soules.

6. And why (O you Christian souldiers of Christ) are you not couragious?

Your cause is good, because it is Gods.

Your guard is great, because Angels and all other creatures.

Your God is omnipotent, because Iehovah.

Your enemies are feeble, because already spoiled.

Your weapons are impregnable, because conquering.

Your encourager is effectuall, because the Comforter.

Your Captaine is a conquerour, because Christ the Lyon of the Tribe of Iudah.

Your crowne for which you combate is incorruptible, Because heaven.

Yours is the victory, because it is promised by God, who cannot lie; And will you be cowards?

1. A just cause doth infuse incredible incouragements; Witnesse *Iothams* speech to his base brother *Abimelech*, and the ungratefull men of *Shechem*, *Iudg.* 9. Witnesse *Iepthaes* answer to the King of *Ammon*, 11.27. *thou dost me wrong*, &c. Witnesse *Ioabs* speech to *Abishai*, 1 *Chron.* 19.13. *Let us behave our selves valiantly for our people, and the cities of our God.* And. *Abijahs* to *Ieroboam*, and his army, 2 *Chron.* 13.4,5. &c.

What

What cause so comfortable, what warfare so warrantable, what conflict so considerate, what combate so commodious, what battaile so blameleſſe, and bleſſed as that of the Chriſtian ſouldiers?

Theſe wage war againſt the ſubtill, and ſeducing ſerpent, the wily and wicked world, and the fraudulent and filthy fleſh, who cruelly, and unjuſtly, yet concordantly and with joynt conſent conſpire to enthrall thoſe whom Chriſt hath enlarged, to deſtroy thoſe, whom he hath delivered, to ruinate thoſe whom he hath redeemed, to leade captive thoſe whom he hath ſet at liberty.

Theſe contend earneſtly for the faith delivered to the Saints, *Iude* 3.

Theſe, though they live in the fleſh, doe not warre after the fleſh. Caſting down imaginations and every high thing which exalteth it ſelfe againſt the knowledge of Chriſt, 2 *Cor.* 10. 3, 4, 5.

Theſe wreſtle againſt the wiles of the Divell, againſt principalities and powers, *Eph* 6. 11, 12.

Theſe endure a great fight of afflictions, partly while they are made a gazing ſtock by reproches and afflictions, and partly while they become companions of them that were ſo uſed, &c. *Heb.* 10. 32, 33.

Theſe abſtaine from fleſhly luſts which fight againſt their ſoules, 1 *Pet.* 2. 11.

Theſe put on the whole armour of light, and caſt off the workes of darkneſſe, *Rom.* 13. 12.

Theſe are on Chriſts ſide fighting againſt the Dragon and his Angels, the Serpent and his ſeed, the fleſh and its luſts.

Theſe fight the battells of the LORD IEHOVAH, of CHRIST their Saviour, of his Church their body, for GODS glory their owne graces, for GODS honour their owne happineſſe. Then which warfare none more warrantable. Then you O Chriſtian ſouldiers therefore let none bee more courageous.

2. Your ſafeguard and protection are all Gods hoſtes and armies: All the creatures being ready armed for your

deliverance and safety at a yeare, at a moneth, at a day, at an houre, at a minute, at a moment: flies, and frogs, lice and locusts, with other such like vile, yet vanquishing and wasting vermine, *Exod.* 8. 9. & 10. *Acts* 12. Beares, and Lyons with other like cruell and consuming creatures, 2 *King.* 2. *Dan.* 6. Thunder and lightning, stormes and tempests, light and darkenesse, Sun and Stars, earth and waters with other dreadfull and destroying, magnificent and marvellous workes of God. The glorious Angels of our great God, which are great in power; one of which stopped the mouthes of Lyons, *Dan.* 6. 22. delivered *Peter* out of prison, *Act.* 12. 7. and slew a hundred fourescore and five thousand in one night, *Isa.* 37. 38. These are ministring spirits sent forth to minister for them who shall be heires of salvation, *Heb.* 1. 14. & pitch their tents about them, *Psal.* 34. 8. What greater dignities, what better defence? What greater solace, what better safety, then this? To be attended, & guarded. Not by men (which we count an honour, and a happines) Not by Saints (which is a greater priviledge, & protection.) Not by worshipfull, not by honourable men: But by Angels, yea and the Lord of men and Angels, who also keepeth Israel, *Psal.* 121. 4, 7, 8 shading them from the smiting both of Sun & Moone, preserving them from evill. The knowledge, assurance, remembrance, and meditation of which gracious and gladsome presence of God, & the sense therof will marvellously comfort and encourage a godly man. This hath freed the faithfull from desperate and faithlesse feare which is proper to divels & reprobate. This hath made them comfortable & courageous in the valley of the shadow of death, as *Ioseph* in the pit and prison; *Daniel* in the den; *Ionah* in the whale; the three children in the furnace; the Prophet in *Dothan.*

You therefore O Christian souldiers having such a powerfull puissant guard ready prest to preserve and protect, to defend and deliver you, not only of all those contemptible crawling creatures (which yet consumed proud King *Herod*, *Acts* 12. and greatly wasted and oppressed the fruitfull and pleasant land of Egypt) other inferiour, sublunary, and those incorruptible, celestiall, and angelicall: But of the Lord of hosts, who is a

wall

wall of fire round about, *Zach.* 2.5. & therfore you must needs be invincible, & impregnable: were your shelter stones, earth, timber; these may be battered: were it wals of lead; these might be melted, & cōsumed: were it defences of waters; these might be dried up: were it garisons of mighty men; these might be scattered: were it engines of war; these might be defeated: were it trenches; these might be stopped: were it Bullwarkes; these might be overthrowne: But you are guarded with such a defence which cannot be demolished, *&c.* with fire, with a wall of fire round about you. Balles of wild-fire are a terrour and consumption to enemies; who could quench the fire of Sodome, *Gen.* 19? Or who can quench the world, when it shall be all on fire, 2 *Pet.* 3.10,11? Surely none. Paradise was kept with a fiery flaming sword, & none could enter thereinto, *Gen.* 3.24. Israel was guided & protected by a pillar of fire, and none could molest them, *Exod.* 13.21. And the Lord of heaven and earth, who *is* a Lord of hosts and armies is a wall of fire round about you, to concruciate & consume your obstinate opposers, and to shelter and succour you. Since therfore O fellow Christian souldiers we esteeme our selves in great safety having walls of stones, guards of men and other such like defending, supporting, and resisting warlike munition. Knowing that we have a guard so great and glorious, and that God is, and will be with us in danger, and distresse (which we may do By our faith, and the fruits thereof, as By our obedience, 2 *Chro.* 15.2. *Psal* 91.14. By our love to him, *Psal.* 91.14. By our invocation and calling upon his name, *Psal.* 91.15. 56 9. 57.2. and By our trust and confidence in God, *Psal.* 91.2 9. 56.3,4,10. 57.1.) And therfore that we are in great safety and security. Let us be valiant and couragious.

3. Your God whose you are, and whom you serve, To whom nothing is too hard, *Gen.* 18.14. or impossible, *Mat* 19. 26. To whom *none is like among the Gods, glorious in holinesse, fearefull in praises, doing wonders. Exod.* 15.11. *Who remooveth mountaines, —shaketh the earth, —commandeth the Sun, —sealeth the stars, Iob* 9.16, *&c. & thundereth marvellously*, &c. 37.5. from whom none can deliver, *Isa.* 43.13. without whose leave

and licence Satan himselfe cannot harme or hurt sordid swine much lesse sanctified Saints, *Mar.* 5. 12. *Iob* 1. & 2. This omnipotent God who can do what he will, commands and chargeth you to fight, and that with courage: And will you be cowardly?

4. Your Captaine and Commander the Lord Iesus, that invincible Lion of the Tribe of Iudah hath victoriously vanquished his and your enemies, having made his enemies his foot-stoole, *Matth.* 22. 44. Having overcome the world, *Ioh.* 16. 33. Having led captivitie captive, *Eph.* 4. 8. Having spoiled principalities and powers, *Col.* 2. 15. Having overcome those that warre against him, *Rev.* 17. 14. And will not you, the members of this head, the subjects of this King, the ransomed of this Redeemer, the souldiers of this Captaine: For whom he hath combated with, and conquered all your fearefull and formidable foes: with whom he is graciously present, not as an idle spectatour, but as a couragious, valiant, and powerfull Captaine to relieve and rescue his Church and chosen, and to revenge upon their enemies the wrongs intended or inflicted by them upon his peculiar people, in whom he dwels by faith, *Eph.* 3. 17. and by whom you may do all things even through Christ which strengtheneth you, *Phil.* 4. 13. will not you (I say) be couragious?

5. Your foes are foiled, your enemies are spoiled, therefore feeble, not to be feared. Sathan is fallen from heaven like lightning, and made subject to the Saints, *Luke* 10. 17, 18. through death, though he had the power of death, is destroyed, *Heb.* 2. 14. and his wickednesse, 1 *Ioh.* 3. 8. yea and he hath beene overcome by the Saints, 1 *Ioh.* 2. 13, 14. The world hath not onely beene overcome by our chiefe Commander Christ, *Ioh.* 16. 33. but also by all those who are borne of God, 1 *Ioh.* 5. 4. these being crucified to it, and having it crucified to them, *Gal.* 6. 14. As for the flesh, with the affections and lusts thereof, they that are Christs have crucified, *Gal.* 5. 24. Casting downe imaginations—and bringing into captivity every thought to the obedience of Christ, 2 *Cor.* 10. 4. Are your enemies such whose power is not soveraigne and absolute

lute, but subordinate and limited, whose weapons have been often battered and blunted: yea such which have beene often spoiled and supplanted, not onely by Christ your conquering Captaine, but also by Christians your fellow-souldiers, through whom they have beene, and we also may be more than conquerers, *Rom.* 8.37. And will you degenerate and be discomfited?

6. Your weapons are impenetrable and impregnable, your armour is armour of proofe, compleat armour, every way sufficient to defend and keepe us harmelesse. This, if you put it on, will make you able to stand against the wiles of the Divell, *Ephes.* 6. 11. This will inable you to withstand in the evill day, Vers. 13. and to quench all the fiery darts of the wicked, Vers. 16.

And will you (which are so well armed out of Gods abundant armorie, with such weapons, no way deficient, every way defensible) abuse a gift so great and gratifying, dishonour the doner of a benefit so bountifull and beneficiall, and make your selves (so surely fenced) ridiculous by faint-hearted cowardise?

7. Your encourager is the Comforter which abideth with you for ever, *Iohn* 14.16. The spirit of wisdome and understanding, the spirit of counsell and might, *Isa.* 11. 2. Which helpeth your infirmities, *Rom* 8.26. Which fighteth against the lusts of the flesh, *Gal.* 5.17. Who is resembled to fire, *Act.* 2. 2. because he kindleth and heateth our hearts with love, zeale, and other graces; comforteth our consciences, and consumeth our corruptions. To water, *Iohn* 3. 5. because he cooleth, cleanseth, comforteth, and maketh fertile in good works. To wind, *Iohn* 3. 8. because he purgeth our pollutions, drives away and dries up our drossie and defacing corruptions. And will you (who have this Comforter continuing in you, sealing you to the day of redemption, *Eph.* 4. 30. inabling you to cry *Abba Father*, helping your infirmities) be disheartened and discouraged?

8. Yours is the victory. God is not a man that he should lie, neither the sonne of man that he should repent: Hath he

said,

said, and shall he not doe it? Or hath he spoken, and shall he not make it good? *Numbers* 23. 19. The Lord who is unchangeable, *Iames* 1. 17. And cannot lie, *Titus* 1. 2. He hath promised (and therefore will performe) to bruise Satan under your feet, *Rom.* 16. 20. Not to suffer you to be tempted above that you are able, but will with the temptation also make way how to escape, that you may be able to beare it, 1 *Corinth.* 10. 13. Since therefore you shall vanquish, if you are valorous: yours is the conquest, if you are couragious; be not you cowardly, that so you may conquer.

9. Your crowne for which you combat is inestimable and uncorruptible, 1 *Pet.* 1. 4. Where you shall be freed from sinne the worst of evils, *Rom.* 6. 22, 23. From crosses and calamities; so that all teares shall be wiped from your eyes, *Rev.* 7. 16, 17. And rest from your labours, *Revel.* 14. 13. Where you shall be as the Angels of God in heaven, *Matth.* 22. 30. Yea like Christ, 1 *Iohn* 3. 2. Yea heires, and joint-heires with the Sonne of God, *Rom.* 8. 17. Where you shall know as you are knowne, 1 *Cor.* 13. 12. Have everlasting joy, *Isa.* 51. 11. 35. 10. and enjoy such goodnesse, gladnesse, and glory which is unutterable and unconceiveable, 1 *Cor.* 2. 9. And will not you be couragious in a cause so good, having a guard so great, under God so omnipotent, for Christ so invincible, against enemies so infeebled, with weapons so impregnable, having the assistance of the blessed Comforter, in a combat where you are sure to conquer, for a crowne so inestimable? God forbid.

Meanes of courage.

That you may be couragious,

1. Flie from all manner of sinne; this is that which brings faintnesse into the hearts, that the sound of a shaken leafe shall chase men and make them flee, as fleeing from a sword, and fall when none pursueth them, *Levit.* 26. 36. This is that which makes men feare where no feare is, and makes the wicked flee when no man pursueth, *Prov.* 28. 1. And be carefull to keepe a good conscience void of offence toward God and toward man, *Acts* 24. 16. willing to live honestly,

Heb.

Heb. 13.18. For this is that which is a continuall feast, *Pro.* 15. 15. This is that which makes the righteous bold as a lion, *Pro.* 28.1. This comforted and encouraged *Paul* and his companions in their great extremities, 2 *Cor.* 1.8,12. and this makes confident towards God, 1 *Ioh.* 3.21.

I know that not onely ruffian-like roisters, but many other better qualified are not onely ready to thinke, but also to say, faithfull men are faint-hearted, mortification kils manhood, religious men are not resolute, conscience cooles a mans courage.

But I would have them to know, that godly men, and onely they are truly couragious. It's manners which makes a man, our proverbe saith. And sure I am, manhood is one thing, madnesse is another; a man may be bold, couragious, stout, and valiant, although he neither stampe nor stare, swagger nor sweare, roare nor revell, brag nor brall: yea, men of best conscience are alwayes men of most and greatest courage. *David* dreads not *Goliah*, 1 *Sam.* 17. nor thousands of people, *Psal.* 3. 6. *Paul* feares not to die at Ierusalem for the name of the Lord Iesus, *Act.* 21.23. neither was he moved with the bonds and afflictions which did abide him, 20.23. And who are more prodigall of their lives, livelihood, liberty, and good names for Christ, and his Gospels sake? Who are more dreadlesse of dismall death, dreadfull disgraces, trials, troubles, tortures, and temptations for Christianity and conscience sake than righteous men? Than which what greater magnanimity?

2. Let us humbly and heartily crave and cry for, petition and pray for valour and courage of the Lord: For, all our sufficiency is of the Lord, 2 *Cor.* 3.5. and without him we can do nothing, *Ioh.* 15.5.

3. Faith fortifieth against fearefull faint-heartednesse, *Mar.* 4.40. For, this certifieth the Christian soule that God is graciously present with him; the assurance whereof makes a man to feare no evill, although he walke through the valley of the shadow of death, *Psalme* 23.4. This assureth a Saint that all things are at his Fathers disposing, and that the consideration of Gods particular prudent providence extending to haires

haires and sparrowes, should embolden, animate, and encourage him, he being of more worth than many sparrowes, *Matth.* 10.28,29,30,31. This doth appropriate and apply the sure and certaine, the sweet and speciall promises in Gods Booke to the true believer. All which are as so many props and pillars, to sustaine and support; as so many radicall and reall refreshings, to recreate and ravish; and as so many effectuall inforcements, to make valiant and victorious a true believer.

4. Necessity is laid upon us by Gods commandement, 1 *Cor.* 16. 13. Although we must not do good works enjoyned to procure praise with men, *Matth.* 6 Yet we may and must resist and repell (what in us lieth) opprobrious reproach, procure and preserve renowne and favour with God and men, *Prov.* 5.9. 6 33. 1 *Thess.* 4.4. Consider cordially that Christian prowesse is not onely enjoyned, but doth also inable us Christian souldiers in the sight of God and good men.

5. Experience adds expertnesse and efficacy to all and every performance; for, as they who never attempted action of importance take such things in-hand faintly and fearefully: so those who are much experienced in exploits of danger and difficulty, enterprise the same more exactly, effectually, and valiantly. *David* by his experience of former mercies in combating with, and conquering the lion and the beare, was inabled with comfort and confidence to encounter the puissant and unmatchable Philistine, 1 *Sam.* 17. 34. *Paul* by experience of former favours was fortified and made invincible against succeeding assaults, 2 *Tim.* 4. 17, 18. *I was delivered out of the mouth of the Lion, and the Lord shall deliver me from every evill worke.* 2 *Cor.* 1.10. *The Lord delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver.* *Rom.* 8.35.37,38,39. After his rehearsall of particular bitter calamities which fight against believers, (Namely,

1. Terrible tribulation which wringeth and vexeth.

2. Distressefull anguish perplexing the mind, so that the distressed knowes not what to do.

3. Persecution

3. Persecution, or extreame violence offred to goods, person, life, or good name.

4. Famine, or want of victuals to sustaine life.

5. Nakednesse, or want of clothing to cover and defend the body from cold.

6. Perill, or dangerous distresses, which put men in perill and jeopardie.

7. Sword, or barbarous savage bloud-shed.) He doth comfort and encourage the faithfull against these terrible things, affirming, Ver 37. that in all these we are more than conquerers; from whence he concludeth, and upon that blessed experience he groundeth that comfortable and couragious perswasion, *That neither life, nor death, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Iesus our Lord.* And therefore the same Angelicall Apostle *Rom.* 5.4. doth ascertaine us that experience worketh hope; or true beleevers do gaine much heart, and more confidence in Gods goodnesse for hereafter, that he will strengthen and deliver them by their former triall and experience. Yea the eloquent Oratour *Cicero* telleth us that an unskilfull souldier in comparison of one experienced is as one unarmed to another armed. And *Aristotle* the Prince of Philosophers furnisheth me with two causes, why experience doth adde valour in warfare to military men. *Tusc. quæst. lib. 2.* *Ethic. l. 3. c. 8.*

The one, because souldiers exercised and acquainted with the sleights and subtilties of enemies, regard not, but reject and contemne their crafty and deceitfull wiles wherewith they are wont to daunt and dismay, appale and affright causelessly (there being no dread of danger in vaine affrightments) men unexperienced.

The other, because the experienced souldier can best and most advantagiously handle and manage their weapons, are best acquainted with danger, and how to dismay and destroy their enemies.

Record, register, and keepe in remembrance our sinnes,

and

and sufferings for the same, our miseries, and Gods mercies past.

1. The remembrance of our sinnes past, 1. Is a meanes to humble us, shewing us our vilenesse, *Psal.* 38. 3,4. 2. To make us more thankfull, 1 *Tim.* 1. 22,23. 3. To cause us more to love Christ, *Luke* 7.47. 4. To make us pray more feelingly and fervently, *Psal.* 50. 5. To spend the time to come more diligently, for mispending the time past, 1 *Cor.* 11.5. 12.11. 6. To make us more compassionate to others, in pitying their condition, praying for them, helping to free them from Satans slavery, *Gal.* 6.1. 7. To renew our repentance, *Zach.* 12.10.

2. The remembrance of Gods afflictions and chastisements,

1. Is a meanes to make us mercifull and compassionate towards others in distresses, *Exod.* 22.21.

2. To make us more thankfull to God who hath delivered us from them.

3. To make us more earnest and instant in prayer, *Psalme* 42.

4. To make us loath and dislike sinne more, the cause of so many scourges.

5. To make us more confident in God.

6. And to make us remember our promises made in our distresses, and stirre us up to performe them.

3. The remembrance of Gods mercies and goodnesse,

1. Is a meanes to stirre up in us thankfulnesse, *Psalme* 63.5,6.

2. To make us more obedient.

3. And more confident for the time to come.

By the remembrance of these; our sinnes, and sufferings, and Gods mercies,

1. We shall gain experience of our cursed corruptions, and the pernicious perversnesse of our nature: as also of our weaknesse, how unable we are to beare, and how apt to faint under burdens, *Psal.* 116.11. which will humble our vaine aspiring imaginations: as also of our love to God, of our faith and

trust

trust in God; of our meekenesse and gentlenesse towards men, of our patience, fortitude, courage, and other graces which will corroborate and confirme us.

2. We shall gaine experience, as of the spightfull hatred of profane Belials towards us, and of the unconstant and unstable minds of indifferent neutrals, and of the rottennesse of their fained friendship, which will make us more vigilant. So of the sound and substantiall love of Gods peculiar people manifested to us by their counsels, prayers, and other like duties, which will make us more valiant.

3. We shall gaine experience, not onely of Satans malice and subtilty in tempting, and seeking to hurt and destroy us, which may affright us; but also of his unableness to harme them whom God will preserve; and of his subjection to our good God, being at his beck for the measure and time of tempting, which may animate us.

4. We shall gaine experience, as of Gods fidelity and faithfulnesse in his terrible threats and comminations, and of the severity of his justice; punishing sin in his Saints and peculiar people, which may make us tremble. So of his fidelity in his promises, of his great might and omnipotency in that he can uphold us, 2 *Cor.* 12.9. of his singular mercy, in that he will sustaine and strengthen us; of his wonderfull wisdome, in that when he hath tried and exercised his children, he knoweth how to deliver them out of temptations, 2 *Pet.* 2.9. which will make us triumphant.

6. Anger doth wonderfully animate men; yea this doth so warme and inflame the bloud, and add such vigour and valour: this doth so incitate and incourage, exasperate and inforce to encounters, that one man in anger dreads not to contend with many; and men unarmed, heated and heartened herewith, are often feareless to fight with weaponed men: and bruit beasts which naturally feare and flie from us, being made angry, regardlesly rush upon even deadly and destroying weapons. And as *Tully* termes anger the *whetstone of fortitude*, so humane histories plentifully prove the same by *Æneas*, *Ulysses*, and others, which by anger have beene much helped and heartened to

Cotem fortitudinis. Tusc. quæst. L. 4.

——Magnâ se exsuscitat irâ.

Irarum omnes effundit habenas.

to combate couragiously: and therefore they have so ennobled this affection, that they deny it residence save in generous spirits,

Non cadit in molles nobilis ira viros.

Nate quid indomitas tantus furor excitat iras?

Neither is the sacred Scripture silent, but doth produce plentifull proofs for this purpose: witnesse *Moses*, whose anger waxing hot, he tooke the calfe which the people had made, rebuked *Aaron*, and commanded the Levites to execute judgements upon the idolaters, *Exod.* 32.19,20,26. Witnesse *Phineas*, who being zealous for the Lord, took a javelin in his hand and slew *Zimri* and *Cozbi* sinning against the Lord, *Num.* 25.8, 11. Witnesse *Nehemiah*, who was very angry, and rebuked the nobles and the rulers, *Neh.* 5.6,7. Witnesse *Ieremy*, who being full of the fury (or anger) of the Lord, did powre it out, *Ier.* 6.11. Witnesse our Saviour, *Mar.* 3.5. who, when he had looked upon them with anger, said to the man, *Stretch forth thine hand.*

Convey into, and cherish in our soules this corroborating anger, which may make us valiant and couragious against sin and Satan, the world and wicked men.

I do not countenance nor commend all sorts of anger.

There is an anger which God forbids, *Eph.* 4.31. *Let anger be put away from you.*

There is an anger which stirres up strife, *Pro.* 15.18. *An angry man stirs up strife.*

There is an anger which manifests folly, *Eccl.* 7.9. *Anger rests in the bosome of fooles.*

There is an anger which is a worke of the flesh, *Galat.* 5.20.

Basil in aliquot Script. locos.

There is an anger which distempers all the body, as great *Basil* saith, *An angry man doth lose his comlinesse, yea the shape of a man, and puts on the likenesse of a beast: consider a while an angry man; he rageth, he railes like a drunkard, his eys are changed, and made fierce and bloody, his heart is inflamed, his bloud is moved: thou shalt see him filing his teeth like a wild boare, speaking often foolishly, and leaving words imperfect; he hath no respect of affinity or familiars; he spareth none to satisfie his*

his owne lust, —he doth continually barke, &c.

There is an anger, which is murder, *Mat.* 5. 22. namely, sinfull or *unadvised anger.*

It is unadvised anger which proceeds from selfe-love, from dislike or hatred of the person with whom one is angry.

It is unadvised anger which intends private respects, is oft quickly mooved, continueth long, and is desirous of revenge.

It is unadvised anger, when men are angry with God, his doings, corrections, and dealings, as *Ionah* was, *Ion.* 4 3.

It is unadvised anger, when men are angry for any thing, save for sin, and so causlesly.

It is unadvised anger, when men are angry more for small sinnes than great; for pettie offences against themselves, more than great transgressions against God.

It is unadvised anger, if it exceeds, although the cause be just, *Gen.* 49. 7.

It is unadvised anger, which doth not aime at the glory of God, the restraint of sinne: but its owne glory and profit, *Pro.* 21. 24.

It is unadvised anger, which breakes out into execrations, curses, and makes men unfit for the discharging of the duties of their calling.

It is unadvised anger, which is not moderated in convenient time, *Eph.* 4. 26.

This vile and vicious anger ought so to be abhorred of us; that we should not make any friendship with such angry men, *Pro.* 22. 24.

But there is an anger which is good: for God is often angry; Christ was angry; and good men have beene commendably angry.

1. Let therefore the occasions of our anger be just and weighty: like those of *Moses*, who was angry for the reservation of Manna, *Exod.* 16. 29. the making of the golden calfe, *Exod.* 32. 19. and the rebellion of the people, *Num.* 16. 13. Like that of *Phineas*, who was angry for the shamefull fornication, *Num.* 25. 8, 11. Like that of *David*, who was angry

for the shamefull incest of *Amnon*, 2 *Sam.* 13. 2. Like that of *Elias*, who was angry for the cruelty and apostasie of Israel, 1 *King.* 19.4. Like that of *Nehemiah*, who was angry for their usury and oppression, *Neh.* 5.6. Like that of *Ieremie*, who was angry for their impenitency and contempt of the Word, *Ier.* 6.11. Like that of our Saviour, who was angry for the hardnesse of their hearts, *Mar.* 3 5.

2. Let the motives, or moving causes of our anger be an earnest desire to maintaine the glory of God, *Exo.* 16 10. Fervent love of necessity and vertue, *Psal.* 119 139. utter hatred and detestation of vice; an industrious care to pacifie Gods wrathfull displeasure, *Iosh.* 7. 8. And a carefull endeavour to save the party with whom we are angry.

3. Let the proper, and principall object of our anger be sin onely, offending our good and gracious God, namely our own, 2 *Cor.* 7.11. and others. *Num.* 25. By accident, consequent, secondary, and lesse principall the sinner.

4. Let the proportion, and measure of our anger be more for sinnes against God; lesse for sinnes, wrongs, and trespasses against our selves.

5. Let the manner be deliberate, advised, charitable, mercifull, moderate, and compassionate, *Iam.* 1.19.

6. Let the continuance be short, *Eph.* 4.26.

Then our anger thus qualified, it being not against the person, but sin of our neighbour, or of our selves: it proceeding from love of the party with whom we are angry: it being against sin, for Gods glory, because he is thereby dishonoured: it is not sinfull, but a holy affection, very helpfull, and much available for us Christian souldiers; as great *Basil* saith excellently. *For the irascible part of the soule* (saith he) *is necessary to us for many vertuous works: for as a souldier taking weapons from his Captaine is prepared to be helpfull at his command; so anger hath been helpfull to reason against sin. Verily anger is the sinew of the soule, yeelding fortitude, constancy, and strength to doe things well and orderly: which doth restore the soule allured, and waxing wanton with pleasure; restraining it as with a certaine weapon more severe, and valiant, from effeminate, and remisse.*

Neither

Neither canst thou pursue sin with sufficient hatred as thou ought-test, if there be wanting in thee an indignation and anger against it; wherefore I suppose that we ought as well to have a love to the study of vertue, and to retaine hatred against vice, to the which anger is most profitable: for as a dog to the shepheard, so anger obeying reason is mild and gentle to its assistants, and is revocable, or called back againe with reason; for as a dog is grim and rough at a strangers voice, and lookes if he seeth his help and care to be declared; and is seene to feare and dread his assistant, and those that pertaine to the houshold, In like manner most blessed and good anger doth defend the wisdome of the soule, and afford helpe to the worke of vertue: Moreover it is not easily reconciled with deceipfulnesse, neither hath it familiarity therewith: Moreover it doth not maintaine any good will towards those things which are hurtfull; but is seene continually to barke against deceipfull sensuality as against a wolfe. So therefore anger being disposed with reason when it ought, and as it ought, doth procure courage, patience, and constancy. *Basil Serm. de irâ pag. 119.*

CHAP. X.

Souldiers ought to take heed.

Duty 5.

SOuldiers are or ought to be circumspect and very cautelous, carelesse security being accompanied with perillous and pernicious losse and danger, as is evident not onely by *Dionysius* regaining his former losses from the secure Syracusians; the Romans theirs from the careless Carthaginians, and diverse other memorable victorious exploits enterprised and effected by sudden surprises: but also in sacred Writ by the terrible and tragicall execution upon the host of Midian by *Gideon*, *Judg.* 8. 11. of *Amalek* by *David*, 1 *Sam.* 30. 16, 17. and upon the careless inhabitants of Laish by the tribe of Dan, *Judg.* 18. 27, 28. Hence was it that Christ our Captaine and Commander, and the blessed Apostles our fellow-servants and soldiers do so often urge, and frequently charge and command us to take heed, to be warie or circumspect; spie, fore-see, be-

ware, or take heed, *Mar.*8.15. 12.38.5.9. 23.33. *Luk.*8.18. 1 *Cor.*8 9. *Gal.*5 15. *Heb.*3.12. 2 *Ioh.*8. Attentively marke and take heed, *Mat.*6.1. 7.15. 10.17. 16.6. 11.12. *Luk.*17. 3. 20.46. *Act.*5.35. 16.14. 20.28. 1 *Tim.*4.13. *Heb.*2.1. 2 *Pet.*1.19. Diligently obserue, or take heed, 1 *Tim.*4.16.

Βλέπετε. ἀφοσίχετε. ἐπέχε. ἐπισκοπέντες.

Exactly consider and take heed, *Heb.*3 12. 1 *Pet.*5.2.

Carnall and cursed security, occasioned and increased in the sons of men by the glittering pomp and dazling prosperity of Belials brood, who wickedly wallow in all swinish, sensuall, or sinfull security, *Psal.*37. By the abuse of Gods patience and long-suffering, and forbearance, *Eccl.*8.11. And their owne irreligious infidelity, causing them neither to credit, nor care for the inevitable and intolerable menaces threatned; nor the ineffable and inestimable promised mercies by the immutable and unchangeable Iehovah in his sure, sacred, and celestiall Word, *Heb.*4.2. they esteeming these dreadfull comminations therein threatned, and the gracious and gladsome favours and franchises therin promised meere foolishnes, 1 *Cor.*1.18, 21,25. This pernicious and pestiferous poysonfull of-spring of damnable unbelief causing men to go on, and live in sin, nothing fearing dangers and damnation, causing men not to regard at all the means of their salvation, but to give themselves wholly or principally to the vaine, though plausible, pleasures and profits of the world; making men to distrust in God, (who yet is just and faithfull, 1 *Ioh.*1.9 and whose promises are yea and Amen, 2 *Cor.*1.20.) and to trust in the abundance of their own riches, *Psal.*52.7. and to strengthen themselves in their wickednesse; and yet these are not to be trusted in, they being but uncertaine riches, 1 *Tim.*6.17. making men harden their owne hearts by resisting the Word, by not profiting by the workes, by not yeelding to the motions of the Spirit of God: And this making a mans condition more incurable, and therefore more desperate than of many who are in dolefull desperation.

These beholding their sinnes, and being sensible of them; *they* not seeing, and remaining senselesse of them. *These* groaning & grieving for their mispent time, cursed and crooked by-paths, and desiring better; *they* pleasing themselves in their way ward

and

and wicked wandrings, and therefore desiring no better; *These* earnestly desiring good counsell, and that they could embrace it; *they* neither asking nor admitting pious and godly counsell and instruction.

Let us who are the souldiers of Christ Iesus therefore take heed. But to what must we take heed? Of what must we beware?

Some things there are to which, other things there are of which we must beware.

First, the things which must be taken heed unto, are

1. Our selves, *Luke* 17.3. *Take heed unto your selves.*

2. *Our selves, and those over which the Lord hath made us overseers, Acts* 20.28.

3. Our soules, *Deut.*4.9. *Onely take heed unto thy selfe, and keepe thy soule diligently.*

4. The Word of God, 1 *Tim.*4.16. *Take heed unto thy selfe and to the doctrine. Heb.*2.1. *Therefore we ought to take the more earnest heed to the things which we have heard, least at any time we should let them slip.* 2 *Pet.* 1.19. *We have a more sure word of prophesie, whereunto you doe well that you take heed.*

Secondly, The things which must be taken heed of, are

1. Sin it selfe in generall: Some particular sinnes in speciall, as the most dreadfull and dangerous, namely,

1. Induration, or hardnesse of heart, *Psal.*9.5,6,7.
2. Apostasie, } *Hebr.* 3.12. { *Take heed brethren lest there be in any of you an evill heart of unbelieſe in departing from the living God.*
3. Vnbeliefe, }
4. Hypocrisie, *Mat.*6.1.16. *Mar.*8.15. *Luke* 12.1.
5. Covetousnesse, *Luke* 12.15. 21.34.
6. Surfeiting and drunkennesse, *Luke* 21.34.
7. Fornication, } *Heb.* 12. 15,16. { *Take heed lest there be any fornicatour, or prophane person, as Esau.*
8. Prophanesse, }

These and other sinnes are the chiefest things we should take heed of.

1. Sin being an evill way, *Ionah* 3.8. Yea exceeding evill.

It being an uncomfortable way of darkneſſe, leading to inſupportable, and infernall darkneſſe, 1 *Ioh.* 1.6. It miſleading out of the right and royall way of Gods commandements, 1 *Ioh.* 3.4. and It leading unto perdition, *Pſal.* 1.1.6.

2. Sin (although few feel its burden, either becauſe they know it not, or they judge it not to be ſin, or ſo grievous, or they beleeve not Gods Word, or their hearts are hardned, or they are not tempted, or becauſe it, being in them, is in its proper place like water in the ſea, or becauſe themſelves are dead, ſo not ſenſible of weights and burdens) being a terrible oppreſſing tyrant, *Luk.* 21.34 and intollerable inſupportable burden.

1. To wicked men, and Angels, weighing and preſſing them to that bottomleſſe pit and burning lake, where there is weeping, wailing, gnaſhing of teeth, and gnawing of fleſh for ever and ever,

2. To the ſanctified ſoule, *Pſal.* 38.4. forcing him to flie amaine to the Lord Ieſus for eaſe and ſuccour, ſhelter and ſupportation, *Mat.* 11.28.

3. To the whole creation, cauſing it to groane and travaile in paine together untill now, *Rom.* 8.22.

4. To the Lord himſelfe, he being wearie to beare it, *Iſa.* 1. 14. and preſſed under it as a cart is preſſed that is full of ſheaves, *Amos* 2.13.

Sin being a burden too heavy for heaven to beare, preſſing the Divels thence: Too heavy for Paradiſe, expelling *Adam* thence: Too heavy for the earth, making it reele to and fro like a drunkard, *Iſa.* 24.10. Onely hell muſt beare it.

3. Sinne is ſhamefull, ſhame being a ſubſequent of ſinne: either,

1. Shame, a fruit and ſigne of repentance, *Ier.* 31.19. *Zach.* 13.4. *Rom.* 6.21.

2. Or ſhame, a puniſhment for ſinne upon the wicked and ungodly, although not alwayes here, *Ier.* 3 3. 6.15. 8.12. but onely ſomtimes, *Ier.* 2.26. yet everlaſting ſhame and confuſion are certaine conſequents of ſinnes unrepented of by Gods ordinance and juſtice.

2. The occaſions of ſinne are to be taken heed of. *Eve, Gen.* 3.6.

3.6. *Dinah Gen.* 34.1. sinned, not shunning the occasions. *Ioseph Gen.* 39.10. and *Iob*, *Iob* 31.1. avoided the occasions, to avoid the sin: agreeable whereunto are those divine directions, *Pro.* 1.15. My sonne, if sinners intice thee, consent not. 5.8. Come not nigh the doore of her house. 23.31. Look not on the wine, &c. To avoid and decline the occasions of theft, whoredome and drunkennesse; it being as possible to keep dry wood laid upon the fire from burning, as to preserve our selves from sin without declining its occasions.

3. The instruments of sin are to be taken heed of: namely, carnall friends, evill company, corrupt and false teachers. *Mat.* 7.15. *Beware of false Prophets. Mat.* 10.17. *Beware of men. Mar.* 13.5. *Take heed least any man deceive you. Rom.* 16.17. *Mark them and avoid them. Col.* 2.4, 8. *Beware least any man spoile you. Phil.* 3.2. *Beware of dogs, beware of evill workers.* We are so to beware of these instruments of sin and Satan, as that we marke and observe, shun and avoid them; and that they do not deceive and delude us.

4. Satan that subtill serpent, the authour of sinne is to be taken heed of: For the Divell, like a cunning cleaver of wood, who putteth in first a little wedge, that it may make roome for a greater, untill it be cloven into shivers, first striving to enter into mens hearts by a little sin, then by a greater, untill he hath divided their soules between God and Belial, and so shivered them, that they are made fit fewell for the infernall fire of hell: Take heed therefore of him.

1. Sinne is the worke of that wicked one, *Iohn* 8.44. *You are of your father the Divell—and the works of your father ye will doe.* 1 *John* 3.8. *Christ came to destroy the works of the Divell.* Take heed therefore of Satan, least he worke in our hearts as he doth in the hearts of the children of disobedience, *Eph.* 2.2.

2. Take heed of Satan, who is the enemy of mankind, *Mat.* 13.39. And our adversary, 1 *Pet.* 5.8. Yea that wilie old serpent which deceiveth the whole world, *Rev.* 12.9. therefore a slie and subtill enemie which will leave no wayes unattempted, make use of all advantages, and fit his ensnaring

temptations to all occasions. That strong man, (*Mat.* 12. 29. who hath mightily shaken the best men that ever breathed, Christ Iesus onely excepted, therefore a potent, and powerfull enemy. That roaring Lyon walking about seeking whom he may devoure, 1 *Pet.* 5. 8 and ravenous red Dragon, *Rev.* 12. 13. therefore a cursed, cruell adversary.

3. Take heed of Sathan, he being such an enemie. That no man can master with might, or destroy with strength; That no man can circumvent with policie, or match with subtilty; Whom no man can allure by eloquence, or perswade by flattery; Whom no man can escape from by flight, or eschue by fleeing.

4. Take heed of Sathan, who can behold and see us, and our most privie, secret, and retired words and actions. Who cannot be secluded from our privie chambers, or secret closets by locks, doores, or all such like fortifications; he being spirituall, and therefore quickly in any place: Who is never weary, nor needs any refreshing by eating, drinking, sleeping, *&c.* as wee doe and therefore hath opportunity to husband, and manage even these occasions, as he doth, to harme and hurt us, 1 *Pet.* 5. 8. Seeking alwaies to devoure.

CHAP. XI.

Duty 6.

Souldiers must be watchfull.

WAtchfullnesse is not onely as expedient, but also as necessary for martiall men as the fore-mentioned particulars: for without watchfull vigilance the strength of *Hercules*, the hardinesse of *Hector*, the nobleness of *Alexander*, the pollicie of *Pirrhus*, and the good successe of *Scipio* are to little purpose.

Scanderbeg that terrour to Turkes, and mirrour for martiall men, (who with 15000 discomfited the army of *Alis Bassa* being 40000: who with the losse of 20 horse, and 50 foot slew 5000 of *Mustaphaes* forces. Who with 4000 horse, and 2000 foot encountred *Mustapha*, and with the losse of

300

300 men slew 10000, tooke 15 ensignes, *Mustapha* himselfe, and 12 others. Who with 6000 horse encountred *Debreu* with 14000, slew him hand to hand, and 4120 of his souldiers. Who with the losse of 100 Christians, and 80 wounded slew 11000 Turkes under the Command of *Moyses* a traiterous revolter. Who with the losse of 60 Christians slew some say 30000, some say 20000 under the command of *Isaack* and *Ameta* invading *Epirus* with 55000. Who with 8000 horse and 4000 foot encountred at once *Iacup* with 16000, and *Baladine* with 20000 horse and 4000 foote, put them both to flight, slew *Iacup* with his own hands, slaughtered 24000 Turkes, tooke 6000 prisoners, and might have taken *Baladine*; but, wearied with fight, he said, O let some of our enemies live to report their owne slaughter, and our victory. Who with his owne hands at severall times slew 3000 Turkes) by the negligence of his watch at one time lost 2000 horse, and 3000 foot.

It hath beene ever therfore the constant and continuall care of Cities, Common-wealths, chiefe Captaines and Commanders to prevent the subtill, and deceitfull circumventings of their enemies by daily and diligent, constant and continuall watchfullnesse. Witnesse not onely the practises of particular persons, as of *Scanderbeg*, who slept but two houres in the night untill he had delivered his countrey, and of particular places, as of the famous citty of *Thebes*, which in each of its 100 strong and sumptuous gates had a watch of 200 horse: But also of all both places and persons, who in their cities, and armies (especially in times of warre) keepe watch and ward ordinary and extraordinary, to warne them of danger if any be. *Therefore we have need to watch much, or of great watchfullnesse; becausse we have alwaies warre, and no truce,* saith *Chrysostom.* The Scripture therefore doth strictly presse, and enjoyne with soveraigne commandements, sweetly perswade, and induce with serious allurements all Christian combatants to watchfullnesse. *Matth* 24.43,43. *Watch therefore for you know not*, &c. 25.13. *Watch therefore*, &c. 26.41. *Watch and pray, that you enter not into temptation. Luke* 12.37.

Chrys. Hom. 3. in Gen. 1. Tom. 1. pag. 13.

Blessed

Blessed are those servants, whom the Lord, when hee commeth, shall find watching. 21.36. *Wach ye therefore, and pray alwaies,* &c. 1 *Cor.*16.13. *Watch ye, stand fast,* &c. 1 *Thess.*5.6. *Let us watch, and be sober.* 2 *Tim.*4.5. *Watch thou in all things.* 1 *Pet.* 4.7. *Be ye therefore sober, and watch unto prayer.* 5.8. *Be sober, be vigilant, because your adversary the Divell as a roaring Lyon walketh,* &c. In which Scriptures, and divers more, which use this military word, Christ Iesus, and his blessed Apostles, like wise and warlike Captaines, instruct us Christian souldiers to behave our selves like those who in warre are appointed continually to watch in some sconce, watch-tower, or other eminent place, where they must rowse up themselves throughly that they sleepe not: pryingly view up and downe every where, and descrie what may be helpfull or hurtfull to the army or citty.

Ezek.3.17. 2 Sam.13.34. 2 Reg.9.17.

The word in Hebrew signifying a watchman is derived of a word signifying to see a farre, to espie, to consider diligently: So that a watchman is an espiall, a considerer, a viewer, an observer.

שמר of שמר

The Greeke words signifying watchmen, and watchfullnesse, and to watch, some of them signifie an abstaining from sleepe, to awake out of sleepe. Some a keeping guard, seeing to, an observing.

γρηγορος ἀγρύπνησις γρηγορησις of ἐγείρω. φυλακτὴρ φυλαξ of φυλάσσω.

In the Latine tongue the word signifying watchfullnesse is derived by some of a verbe which signifieth to bee strong and lusty, to have force, and power, wherefore watchmen ought not to bee slothfull, faint, and lazie, as sleepers are; but such who are in livelinesse strength and vigour.

Vigilia, a vigeo, est enim vigere validum & robustum esse, quasi vim agere; quare vigiles non segnes non torpentes quales sunt dormientes, sed qui vigore suo sunt.

By which particulars it is easie to be seene that watchfullnesse is a military word, a daily duty for martiall men (and therefore for us Christian souldiers) and what it is; namely,

An earnest care to live every day as one would live upon his dying day, or upon his judgement day.

A diligent observing of all such things as may helpe or hinder us in our Christian warfare.

A wary diligence whereby we looke to our selves, to those offices

offices we take in hand, and those things which appertaine unto them.

A carefull observing of our hearts, and a diligent looking to our waies, that they may be pleasing and acceptable to God.

A diligent observing of our dangers, and our duties therein to be performed.

1. This watchfullnesse is often and ordinarily, frequently and forcibly enjoyned by our gracious saving Soveraigne and chiefe commander Christ Iesus. *Marke* 13.37. *Watch*: 37. *What I say to you I say to all, Watch.* *Reasons.*

2. This is a duty of important, and urgent necessity.

Both in regard of our enemies with whom we must encounter, who are for number innumerable, for malice implacable, for labour unwearied; for condition and quality spirituall, invisible, mercilesse; for diligence incessant, leaving no stone unrolled, no meanes unattempted to harme and destroy us.

As also in regard of sin, against which we must combate, and of which we must heedfully beware:-This being of so subtill, deceitfull, bewitching, insinuating nature, that where these finde entrance, and can get admittance they doe not solitarily, and without company surprise the secure seduced soule; but with their over-flowing troupes furiously flocking together strive to surcharge the same. Witnesse *Cains* unadvised anger, *Gen.* 4. which produced inveterate wrath, that barbarous and bloudy murder, that desperation. Witnesse *Davids* idlenesse, which occasioned lust, adultery, murder, 2 *Sam.* 11. And that it may the more easily ensnare and inveigle us with its bewitching guiles, it fawnes, and fleeres upon us with a painted face polishing over its pestiferous pollutions with plausible and pleasing pretences of piety, of providence, good husbandry, good fellowship, of decency, devotion, &c. Watchfullnesse therefore is very needfull. For the greater danger wee are in, or subject unto; the more watchfull and carefull wee must bee for our owne and others safety.

3. This.

3. This is a speciall private helpe to the publique exercises of religion. It is the first and principall private helpe by good and right reason, this being as an eye to see them all well, and rightly done and used: Yea this must bee a continued conjoyned companion to all Christian performances. Wee are to watch unto prayer, *Ephes.*6.18. namely, to get ability to pray, and that aright, to the occasions, and opportunity of prayer, to the successe and event of prayer. We are to watch unto prayer, that we not to be seene of men like hypocrites, that we use not vaine repetitions as the heathen, *Matth.*6. 5, 7.

We are to watch unto hearing, *Luk.*8.18. namely, that we heare with faith, and confidence, with submission, willing assent, and purpose to obey.

We are to watch in our workes of mercy, that we doe them not to be seene of men, that our left hand do not know what our right hand doth, *Matth.*6.1,2,3.

We are to watch unto fasting, that in this we approve our selves to our father in secret, that he may reward us openly, *Matth.*6.18.

4. The best, and bravest, the most wise, and worthy souldiers in this our warfare neglecting or securely sleighting their Christian watch, have fearefully fallen, shamefully beene foyled, and supplanted, and dangerously deceived through the suddaine sallies and surprisalls, the vigilant underminings, and violent encounters of our virulent and unwearied assailants. Witnesse *Adam* and *Eve*, *Gen.*3.6. *David*, that man after Gods owne heart, 2 *Sam.*12. *Salomon*, the blessed of the Lord, and many more.

Use 1. Be we not therefore careless, and negligent in this important duty, like unto the palpable prophane worldling, and the sottish secure Christian.

Is it not a wonder to see how extraordinary vigilant men are for the procuring, protecting, and preservation of the fond and fading transeunt temporary trashy trifles (I speake comparatively) of this life: So that if a citty or countrey is in danger, we neglect not, but carefully keepe constant, and con-

continuall watch and ward to prevent inrodes, inundations, or any other imminent perills. If our houses are in danger of rifling and robbing; if our bodies are in danger of dreadfull diseases, and dismall death we double our diligence to preserve our goods from pilferers, and to secure our bodies from sadding sicknesses, and dreadfull death. Is it not I say a wonder to consider how watchfull we all are for the preservation of these impotent and inferiour favours, and how careless and negligent the most are to keepe this spirituall watch which concerneth our immortall, and inestimable wellfare or woe, the everlasting happinesse or horrour of our precious soules?

Would we not judge that man a mirrour of madnesse which would closely keepe, and safely guard his windowes to shut out silly feeble neglected flies, and leave his doores and gates wide open and unregarded; So that fierce and formidable, curst and cruell, savage and unmercifull ravenous beasts; barbarous and bloudy men might have free ingredience to rent, and teare, to consume and devoure?

Would we not deeme that man a foole of all fooles which would diligently guard and defend dung and drosse; and disregard gold, pearles, and precious stones; yea so that with little difficulty, if not with great facility, every fraudulent felon, and purloining pilferer might steale away, and at his pleasure spoile him of them? Certainely yes.

And are not the greatest number of men such franticke bedlams, and witlesse fooles, keeping constant, and diligent watch against fraile and feeble mortall men for the safe keeping of their goods, bodies, and other like of lesse availe, and giving free liberty to Sathan, and his adherents to ransacke and rifle, to dispoile and destroy their precious, yea peereless soules? I would they were not.

This want of watchfullnesse hath beene, and therefore still is a prime and principall cause of much evill, many sins, great shame, bitter griefe and sorrow to our first parents, to *David*, and to whom not?

Labour wee to know, and learne, strive to bee rightly instructed in, and presse wee forward to the practise of this. *Use 2.*

pre-

prevailing and important duty of watchfullneſſe.

Motives. 1. This adding vigour and victory to our petitions, enabling us to pray more powerfully, and prevailingly, *Mat.*26.41. *Watch and pray that ye enter not into temptation.*

2. This being a meanes to obtaine conſtancy, certainty, reſolution, and perſeverance in well-doing, *Epheſ.*6.18. *Watching thereunto with all perſeverance.*

3. This diſpoſing, and ſetting the ſoule in order to doe all things aright in regard of manner, and end, in ſincerity, with delight, with our hearts to the Lord, cheerefully.

4. This enabling us to diſcerne and know (it diſcovering unto us) our own particular eſtate and condition. Then which knowledge what more uſefull? Then which ignorance what more uncomfortable, what more unprofitable?

5. This faſhioning and fitting us to receive and entertaine the Lord Ieſus at his comming, and whatſoever he ſends in the meane time, *Matth.*24.46.

6. This fortifying us againſt ſpirituall dangers: So that hereby we are prepared for temptations, *Luke* 21.36. enabled to encounter with them, *Epheſ.*6. and procure a good iſſue out of them, *Luke* 21.34. So that hereby we may foreſee the better to flee from and prevent the furious and fawning aſſaults of our deceitfull and dreadfull enemies. So that by this we may be freed from ſpirituall dreames and fancies, enabled to weaken the body of ſin, to cleanſe our waies, to avoide or cover our infirmities.

7. This hath ſpeciall promiſes of bliſſe propoſed, to provoke and pricke us forward to the performance hereof, *Rev.* 16.15. *Bleſſed is he that watcheth. Matth.*24.46. *Bleſſed is the ſervant, &c.*

8. This duty being of abſolute neceſſity. Not onely in regard of the infirmity of our fleſh, *Matth.*26.41. the ſnaring ſleights and ſubtilties of the world and Divell, 1 *Pet.*5.8. and the uncertaine comming of Chriſt to judgement, *Mar.*13.33. But alſo to ſhun and avoide thoſe terrible, and dreadfull menacing commination threatned by the unchangeable irefull ſin revenging Iehovah againſt the ſleighters and neglecters of this

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so notable and needfull duty, *Rev.*3.3. *If therefore thou shalt not watch I will come on thee as a theefe, and thou shalt not know what houre I will come on thee. Matth.*24 50,51. *The Lord of that servant will come in a day when hee looketh not for him, and in an houre that hee is not aware of, and shall cut him him in sunder, and appoint him his portion with hypocrites.*

Bee wee all (fellow souldiers) watchfull Christians, namely *Use* 3.

1. Such whose delight is in the sacred shining Word of God, which is a light to our feete, and a lanthorne to our paths, *Psal.* 119.105. Taking heed unto our waies according unto the same, *Psal,*119.9. As they who are watchfull, and willing so to continue, take pleasure in, make great account of, and have a continuall constant eye unto gladsome lights, and unerring directions. *Signes.*

2. Such whose desire is insatiable to insinuate, and insert our selves inseparably into the sincere society of wise and wary Christians, who may helpe and availe us much to keepe us watchfull. *Heb.*10.23,24,25. *Not forsaking the assembling together as the manner of some is,&c.* No whit affecting evill companions, sleepie, and dead-hearted Christians. As they who are vigilant, and carefull so to persist, love, and like well, desire, and delight in the company of watchfull and waking companions, whose association affordeth much helpe and assistance. Little regarding, much lesse requiring the fruitlesse fellowship, and unprofitable presence of snorting sleepers, or dead men, the fruition of these affording no furtherance unto, but rather frustrating their intentions.

3. Such whose hearts, and affections are set upon things above, not on things below, being assured that our life is hid with Christ in God, and that when Christ our life shall appeare we also shall appeare with him in glory, *Col.*3.2,3,4. having our conversation in heaven, looking for the Saviour, the Lord Iesus, *Phil.*3.20.

Such who are carefull to curbe, and keepe out the occasions, and beginnings of sin, taking strict notice, as watchmen doe,

doe, what wee admit, or permit to passe by our outward members into, or from out of our hearts. For without all doubt.

If we doe not affect, and delight in the Word of God, which is a light to our feete, and a lanthorne unto our paths.

If we affect corrupt companions, and can comfortably endure to be with evill men, and dead-hearted Christians.

If our hearts are wholly carried away with the world, after our callings.

If we keepe not out the beginnings, and occasions of sin. We do not watch.

Vse 4. Over what we must watch, and how.

Watch wee therefore. But over what should wee watch?

First, Over all, and every of our thoughts, words, and actions, *Psal. 39. 1. I said I will take heed unto my waies.* *David* did, we therefore ought to keepe a constant, and continuall watch over all our waies.

Reas. v.

Because the dreadfull, and disadvantageous dangers, to which we are subject, are durable, yea constant and continuall: Our fatall, and formidable foes continually fighting against us: Our many mighty malicious enemies being painefull and laborious to encounter and environ, to ensnare and intangle us; yea so that we are never safe and secure from Sathans tempestuous, and tyrannizing temptations.

No place can patronize or protect, safeguard or secure from the slie, and subtill, direfull and dangerous darts of the Divell. Witnesse paradise that peculiar peereleesse pavillion of this world, that dainty, and delightfull *Eden*, and garden of God, that immaculate inamouring pleasant place decked, and invested with innocent integrity, wherein our first parents were strongly assailed by the subtill serpent, and shamefully foyled.

No company, no manner of consorts, or confederates can conserve, and confirme against the contagious circumventings; and confronting conflicts of the red Dragon. Witnesse the fearefull, yea finall and damnable fall of *Judas*, a coadjutour with

with the Apostles, a companion in their labours, a comfort of their communion, and a selected servant in Christs family.

No condition, calling, or estate of life can exclude, or keepe out, exempt or priviledge us from the execrable excursions of the evill one. Witnesse that patheticall pious prayer of *Agur*, *Pro.*30.8. *Give me neither poverty, nor riches least, &c.*

No degree of Christianity can divert, or turne from us, defend, and free us from the dreadfull, diabolicall, and tempestuous temptations of Sathan. Witnesse *Adam* assaulted in his spotlesse innocency. Witnesse *David* a man after Gods own heart, provoked by Sathan to number Israel, 1 *Chron.*21.1. Witnesse *Peter* a valiant and couragious Champion of Christ, winnowed by the wicked one, *Luk.*22.31. Witnesse *Paul* a victorious & vigilant, and unwearied, and laborious workman in the Lords vineyard, buffeted by the messenger of Sathan, 2 *Cor.*12.7. Witnesse Christ Iesus the only begotten Son of God, the only Saviour of man, and mediatour betweene God, and man, the Lamb without spot and blemish, 1 *Pet.*3.18. who never did any thing amisse, *Isa.*53.9. *Luk.*23.41. was set upon with terrible, and treble temptations, *Mat.*4. Yea the dearest of Gods children, and servants, who are the most eminent for parts & graces, being fitted, and called out for the highest, and most honourable services must looke for greatest tentations, & most of all to be molested with the Divell. For as tyrannizing tyrants offer not violence to the vast and vanquished, but to the resisting cities, & corporations, which are replete and replenished with riches & revenues. As pillaging pirats assaile, and set upon not evacuated and empty, but the wealthy and richly laden ships. As theevish robbers will not mind to meddle with rogues, and beggars but the well-monied travellers: So Satan, the worst and vilest of pirats, theeves, and tyrants will be dealing with them who have rich booties of spirituall treasure; rageth and takes on most against such who are rescued out of his slavery by the power of Christ. Labouring with all his fraud, and force to retaine and recover his prey. When did the divell tempt *Adam*, but when he was like the image of God? When

did he tempt *Iakob*, but when he had his fathers blessing, inciting *Esau* against him? When did he tempt *Abell*, but when his sacrifice pleased the Lord? and then he stirred up *Cain* to kill him. When did he tempt *Iob*, but when God said he was a good man? As long as *Paul* was among the high-priests, hee was in great authority, credit, and countenance, but when he was turned to Christ, hee was many waies assaulted by the sleights of Satan. These are speciall eye-sores to Satan, & a faire marke for the arrowes of his tentations. These doe most of all seeke the ruine, and doe most of all harme and hurt the Divels kingdome, seeking the impayring and ruining thereof with their utmost endeavours; and therefore he cannot but hate, and seeke to hurt these most. Since therefore no place, no company, no estate of life, nor degree of Christianity can secure us, but wee are, and must be in continuall danger wee must necessarily bee carefull to keepe a constant, and continuall watch.

2 Because we are to serve God al the daies of our lives, *Luk.*1. 75. yea with all the parts and faculties of our soules and bodies, 1 *Cor.*6.20. It is therfore a matter of urgent necessity to be watchfull over all our thoughts, words, and actions, that so we may savingly serve our good and gracious God, yeilding unto him absolute obedience without any exception of any his commandements, *Mat.*28.20. totall obeisance with soule and body, serving him solely, 1 *Cor.*8.6. not him, and sin, or Satan; for his sacred service cannot subsist and stand with the service of Divels, 1 *Cor.*10.20. With the service of sin, *Rom.*6.17,18. With the service of Antichrist, 1 *Iob.*4.3. With the service of Idols, 1 *King.*18.21. With the service of riches, *Mat.*6.24. or with the service of the bellie, *Phil.*3.18,19.

3 Because we must be countable for all our thoughts, words, and actions. The Lord will render to every man according to his deeds, *Rom.*2.6. For every idle word that men shall speake, they must give account thereof in the day of judgement, *Mat.* 12.36. And God will judge the secrets of men by Iesus Christ, *Rom.*2.16. It stands us in hand therefore to keepe a continued constant watch over all our thoughts, words, and actions.

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Be we not therefore in the number of those unwise, unwary, and careleſſe Chriſtians, who watch by fits, and flaſhes, at a Communion, on a Lords day, in ſome mens company, or ſome ſuch ſpeciall occaſion only; but take full liberty to wallow in worldlineſſe, and other wickedneſſe, to live licentiouſly at other times, and occaſions. For to watch, and ward warily, and vigilantly, and after to give free entrance and admittance tō an enraged enemy is to little or no purpoſe; yea it doth aggravate the exaſperated foe, fruſtrate and annihilate all future and former performances.

But let us carefully, and conſtantly keepe a continuall watch.

Motives.

1. This directly differencing us from hollow hearted halting hypocrites, and diſloyall diſſemblers, who may watch in ſhew, and for a time: and deciphering us credibly to be without contradiction Chriſtians indeed.

2. This aſſuredly aſcertaining us, that we are in that holy, and happy condition, in that bleſſed, and beneficiall ſtate of grace, a fruitfull forerunner of immortall glory.

3. This making us to be punctually, and preciſely preſt, and prepared alwaies to receive, and entertaine Chriſt Ieſus our Soveraigne and Supreme Lord, *Mat.* 24.46. our bleſſed and beneficiall Bridegroome, *Mat.* 25.10. And to be alwaies ready to undergoe voluntarily with vigour, and victory whatſoever odious obſtacles, and offenſive oppreſſing occurrences oppoſe us in the meane time in this our warring pilgrimage.

4. This unwearied vigilance ſecuring, and freeing us from an innumerable intricate inſnarements, and a numberleſſe ſort of fraudulent guiles, and ſubtill Satanicall ſleights of the Divill, 1 *Pet.* 5.8.

5. This ſtrengthening, and enabling us to keepe alwaies a good conſcience void of offence towards God, and man, *Act.* 24.16 By which our pretious faith is confirmed, and conſerved, 1 *Ioh.* 3.21. By which we claſpe hold upon, and conjoyne our ſelves in a comfortable communion with Ieſus Chriſt, *Epheſ.* 3.17.

6. This wary and continuall watchfullneſſe over our ſelves

In,and to the end allureing us that the Lord of hosts will alwaies watch over us for our good, *Psal.*37.32,33,34.

Let us therefore be alwaies watchfull in all our waies, and actions,that we thinke,speake,and do good,Seasonably in time fitting,and convenient, *Mat* 25.3,11.Constantly,without ceasing,and intermission, *Luk.*21.36.

Secondly,Over our hearts we ought to be watchfull, yea so as to guide, and guard them with double diligence, with speciall strictnesse,and our best and utmost endeavours,*Deut* 4 9. *Onely take heed to thy selfe,and keepe thy soule diligently.Pro.*4. 23.*Keepe thy heart with all diligence,&c.*

*Reas.*1. These are the well-spring,and beginning of good or evill,all goodnes,and all sin breeds & begins in the heart. These are the seate and sink of sin, the roote, and fountaine of all filthinesse, *Mat.*12.35.*Mar.*7.21.*Luk.*6.45.*Heb.*12.15. These are the wombes wherin sin is conceived,hatched,and harboured,*Luk.* 22.3. *Act.*5.3.*Iam.*1.14. yea from hence are the issues of life, *Pro* 4.23.So that hell,or heaven,life or death is from the heart.

2 These are the most precious,and unmatchable things which we possesse, farre surpassing in worth, and true valuation the pleasures,pompe,and profits of this whole world,*Mar.*8 36, 37. Hence is it that the Lord our God, whose we are, and whom wee ought to serve, likes, and loves best, beholds and looks at especially,commends,and calls for most the heart, and its sincere service, *Pro*,23.26. Hence is it likewise that Sathan labours with tooth and naile, seekes for with might and maine to pilfer away, possesse, and captivate the heart of man; this being the chiefest castle and citadell in us little worlds to sway and over-rule, to checke and command the rest: yea and the prime, and principall possessour and preserver of the most choice, and chiefest gifts, graces, and good things wee doe or can enjoy. Yea and hence it is, that that malicious enemy of mankind cares not how much, and often men pray, heare,*&c.* but is well enough content that men bee frequent in all such like performances (and therefore hee little molests such men, which satisfie themselves in outward formes) so bee their hearts

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bee rotten, and naught, and so his owne.

These are exposed to very many, and divers dangers in regard of our owne cursed corruptions, Sathans subtilties, riches, pleasures, preferments, and wicked men. And wee by them are in great hazard, and lie open to innumerable perills. These being deceitfull above all things, *Ier.* 17.9. These being ready to runaway from God, and good, from godlinesse and gracious performances, *Isa.* 29.13. These being easily stolen away by the vanities of this world, the deceitfull delusions of Satan, and the guilefull sleights of our own sinfull flesh. 3

These are they that bring all into order, and good frame, or contrarily distemper and disorder all. In the naturall body the heart may bee sound and good; yet the hands withered, the eyes blind, the feet lame, the whole body diseased. But in the spirituall man if the heart is sound and substantiall, the eye is not proud, not wanton; the eare is not deafe, but open and attentive to good counsell, the hand is not withered, but fruitfull and open to distribute, to doe good. 4

Its therefore a matter of greatest moment, and chiefest consequence to guide and guard, to watch and ward our hearts.

That these our precious pearles be not stollen away, and we dispoiled of them.

That these be not distained and defiled: that so wee may preserve and present them chast virgins to Christ, 2 *Cor.* 11.2.

That these fountaines, and storehouses of our thoughts, words, and actions bee not annoyed: that so out of the good treasurie of our hearts we may bring forth good things, *Mat.* 12.35.

That these bé not stony, thornie, high-way, and so graceless grounds, and barren fields: that so they may be fertile fields, and good ground, *Mar.* 4.20.

That these forts and holds formerly possessed by the strong man of mischiefe the divell, as his principall palaces, and prime

places of residence being recovered out of his rigorous and hellish slavery by Christ Iesus that victorious, and invincible Lyon of the Tribe of Iudah, *Mar.* 3 27. be not regained by Satan, reduced, and reclaimed to his Satanicall slavery, and reestablished under his tyrannicall regiment: for which ends, and purposes, that he may reenter, rule, and reigne againe, yea, & with seven other spirits more wicked then himself, *Mat.* 12.44,45; he doth continually beleaguer, begirt, & besiege, & alwaies assaile us with terrible temptations his most forcible batteries. That so they may be rich, & royall treasuries replenished with, and reserving the pure precious, and peereleſſe graces of Gods spirit, and his sacred Word, 2 *Cor.* 4.4. *Col.* 3.16. yea & that so they may be holy habitations of the God-head, the father dwelling and abiding in them by his son, the son by the spirit, and the spirit by his graces. 1 *Cor.* 3.16. 2 *Cor.* 6.16.

Motives and Meanes.

Which if (and that we may) doe.

Naturâ humanus animus agilis est, & pronus ad motus. Sen. de tranquil. animæ c. 2. pag. 523.

1. Ever, and alwaies, earnestly, and incessantly without intermission imploy them well, not suffering them to bee at any time idle, or ill imployed. These are in continuall agitation, and constant motion and meditation; carefully therefore keepe them close earnestly to mind, and muse upon things good and godly, pious and profitable: For as the Mill in motion turning, and rolling about in its swiftest volubility, and turning motion doth forcibly and effectually worke upon such materialls men load it with, exquisitely grinding grists of all sorts of graine for the behoofe and benefit of mankind: Or sordidly soiling it selfe, breaking, and bruising in pieces with fury and violence foule and filthy rubbish if put and powred into it, or being emptied and evacuated of objects from without, doth heate and harme, fire and inflame, gnawing and grating upon it selfe incommodiously and incessantly: Even so the mind of man in motion alwaies doth either earnestly mind and thinke upon divine and fruitfull meditations; tire and trouble it selfe with disturbing disquieting discontents, with concruciating carking cares, with triviall, yet turbulent trifles, or other such like vicious and vitiating vanities: Or else doth waste, weare, and weary it selfe with

fruitleſſe

fruitlesse some and froth, fondly and fruitlesly feeding it selse upon imaginary fictions, and fantasticall fancies. Be we therefore frequent and fertile in spirituall and sacred considerations and meditations, remembring Gods name, *Psal.* 119. 55. Thinking on our wayes, 59. meditating on Gods law all the day, 97. &c. preventing and suppressing betimes evill thoughts, which alienate from, and make enemies to the Lord, *Col.* 1. 21. Cherishing and maintaining good and gracious imaginations, causing Gods Word to dwell in them richly in all wisedome, &c. *Col.* 3. 16. *Psal.* 119. 11. Establishing them by counsell, *Prov.* 20. 18. namely of the delightfull testimonies of our good God, *Psal.* 119. 24. bringing them into obedience of Christ, 2 *Cor.* 10. 5. So that wee may thinke uppon such things which are good—of good report, &c, *Phil.* 4. 8. and keeping them to an universall obedience of Gods Commandements, *Psal.* 119. 128.

2. We are, and must be continually carefull of, and looking unto our outward senses of seeing and hearing. As vigilant watchmen, who guard, and keepe some fort of note, or place of importance examine exactly and diligently enquire after all manner of commers in, and goers out, and to this end and purpose are continually ready prest to marke and view especially all places of passage to and fro, the better to prevent sudden surprisings, and violent assaults: Even so we who are to watch and ward our hearts and soules those worthy precious parts of greatest importance must providently and precisely rectifie & regulate, refraine and restraine, and laboriously look unto these perfidious and perillous waies and passages of egresse or forthgoing, and ingresse or entrance into our sou'es.

That the Divell and death climbe not in by these windowes, *Ier* 9. 21.

That Sin and Satan rush not in by these to ruinate us. Make therefore, as *Iob* did a covenant with your eyes, *Iob* 31. 1. That these give not entrance or admission.

To cursed and and care carking Covetousnesse. *Eccles.* 4 8. *His eye not satisfied.*

To pernitious and Luciferian Pride, *Psalme* 131. 1.

Mine eye not haughty, Isa.31.6.

To damnable deforming Drunkenneſſe, *Pro.23.31. Looke not on the wine, &c.*

To inſatiable greedy Gluttony, *Gen.3.6. Shee ſaw,—Shee tooke and eate.*

To envenomed virulent Envie, *1 Sam.18.9. Saul eyed David. Mat.20.13. Eye evill.*

To impious irreligious Idolaters, *Deut.4.28. You ſaw no, &c. Ezek.20.7,8.*

To pilfering and abominable Theeveries, *Ioſh.7.21. Saw, coveted, tooke.*

To abhorre odious Adulteries, *Mat.5.28. committed adultery. 2 Pet.2.1. Eyes, &c.*

Or to any dreadfull and damnable deeds of darkneſſe, *Iſa.33.15,*

Stop and ſafe guide our eares, the taſters of our words, *Iob 34.3.* the doores and portals of our hearts from the hearing of bloud, *Iſa.35.15.* And from all the entiſements of ſin, and ſinners, *Pro.1.10.*

3. Wee doe, and muſt often call our hearts to a reckoning. They who have a vigilant eye, over and upon faithleſſe fraudulent fellowes, deceitfull and ſubtill ſervants are ever and anon preſſing, perſwading, and calling upon them to a through conſideration, and praiſe-worthy performance of their duty, and will daily and diligently reckon and account with them. Our hearts are deceitfull above all things, and deſperately wicked, who can know them? *Ier.17.9.* Its therefore more then needfull that we ſhould, and the more watchfull we are over them, the more urgent we are earneſtly calling upon, and forcing them to a faithfull, fruitfull, firme, and frequent diſcharge of their duties; and the more wee will ſtrive to bring and keepe them cloſe to holy performances, to make conſcience of them, to ſhun and avoide ſecret ſins; The more carefull and conſiderate we are, or will be ordinarily and often to reckon with them: and the more laborious in looking unto them continually, not by fits and ſtarts, it being a conſtant conſcionable courſe that makes us good and

accep-

acceptable to the Lord, *Deuteronom.* 5. 29.

4. We do, and must looke to our hearts at speciall occcasions. They who are diligent watchmen, although they alwaies stand upon their guard, yet at some times, and certaine occasions, they double their diligence upon some serious service, and against some speciall danger. We also, although we are constantly and resolutely to persist without pausing or interruption in an officious observing of our hearts, yet are we to inlarge our endeavours, and with more caution to combine our care and circumspection over our hearts, looking to them most heedfully and warily in some particular times of trials by dangerous, deceiptfull, faithlesse, fawning fellowes: by disheartening adversity, by bewitching, and oft besotting prosperity; or otherwise, when we are most provoked and pricked forward to offend our good and gracious God by resisting and resolving against the temptations. Thus let us dutifully and diligently looke to our hearts, that they be sound and right. That we may be sensible of, and see our owne corruptions, that we may heale them. And that we may performe and practice good duties sincerely with a good and honest heart.

3. Watch, as against all sin in generall, so especially against our personall and proper, which are our most powerfull corruptions, whereunto we are most prompt and prone, and against the sundry and severall occurrences and occasions of the same sins: We do and must endeavour daily more and more to know and curbe our darling and delightfull sins. As we are throughly acquainted with, yea so that we directly discerne and know the dispostion of those with whom we are continualy conversant, we perceive and see their faults more than strangers do or can: So if we are vigilant viewers of our own hearts, and throughly acquainted with our owne wayes, we cannot but perceive and see more errours and aberrations in our selves than others can; we cannot but find and feele our delightfull *Dalilahs*, our darling sins. And as dutifull and diligent watchmen use most sedulity, severity, and strictnes to subvert and suppresse secret and lurking home-bred traytours: so we being watchfull Christians, must, and will be sure to curb

and

and keepe under especially our darling sinnes, those to which our hearts are most addicted, and after which they hanker most, *Psal.*18.23. These personall particular pollutions, to which we are naturally most inclined, or to which we are most incitated or provoked by our callings or conditions, are to be abhorred and avoided, as turbulent troublesome treacherous persons in a towne, as noysome, smoakie and dangerous chimneyes in a house. In these we are commonly corrupt judges, extenuating and excusing those we ought wholly to extirpate and expulse; pleading for, and patronizing those we ought to prosecute and pervert; mitigating and mincing those we ought to maligne and massacre. In these is the greatest danger, these winding and scruing into our soules almost insensibly, partly in regard of our owne inclination to give them entertainement, partly in regard of their infatuating insinuations by meanes of their fawning, fleering, seeming sweet and savourie bewitching inchantments. And the breach made by these must be repaired by renewed repentance. It is therefore of absolute necessity that we should watch and ward especially against these our personall pollutions.

4. Wisely and warily watch we over our selves in times of peace, plenty, and prosperity, when we have eaten and are full, we must then beware that we forget not the Lord our God, *Deut.*8.10,11. *Such is the infirmity of mans nature, that in prosperity delight doth occasion negligence in bridling of hurtfull affections.*

Car. Chron. lib 2. pag. 125.

Luxuriant animi rebus plerumq; secundis, &c.

For then we are most prone, and provoked to careless corrupting security, *Psal.*30.6. *In my prosperity I said I shall never be removed.*

For we are then much inclined and very subject to abuse the same.

By deceiptfully doting on them, setting our hearts upon them, *Psal.*62.10. *If riches increase, set not your hearts upon them.*

Confidently trusting in them, and boastingly bragging of them, *Psalme* 49.6. *They that trust in their wealth, and boast*, &c.

Wantonly

Wantonly wasting, vainely and viciously consuming the same. *Luke* 12.19. *Eat, drinke, and be merry. Luke* 15.13. *Iam.*5.5. *Ye have eaten,* &c.

Slavishly serving Mammon as our God, placing our hearts upon it as our chiefest treasure, *Mat.*6.21.

Carelesly neglecting and cursedly contemning the poore and needy members of our deare Saviour, 1 *Timoth.* 6.18. *Iames* 2.6.

For we are ready wretchlesly then to forget and forsake the Lord, who hath beene so bountifull and beneficiall to us, *Deut.*8.11,14. Lest I be full and deny thee, &c *Prov.* 30.9. Yea, and to sacrifice to our owne net—because our portion is fat, *Hab.*1.16. Saying in our heart, our own power and might hath gotten us this wealth, *Deut.*8.17.

As therefore the stag in the fairest green, and most pleasant pasture looketh most about him, and feareth danger: so should we in our greatest pleasures, and prosperous preferments in our most honourable happinesse here on earth.

5. In the doing of things warrantable and lawfull, as the works and duties of our personall and particular callings, we must be advisedly circumspect, and very vigilant, *Luke* 3.11, 13,14. That we be not slaves and drudges unto the same; but that we manage them, as with industry and diligence, so with discretion and piety, that we may according to our Masters direction and precept first seeke the kingdome of God and his righteousnesse, *Matth.*6.33. giving and gaining from them time to our selves for the sincere service of God. That we conscionably imploy our selves to labour in these our lawfull vocations and callings lawfully, christianly, namely,

Testifying hereby our son-like filiall obedience to the most just and irreprehensible injunctions of our good God and gracious Father, *Eph.*4.28. 2 *Thess.*3.12. moderating our inordinate desires after, and immoderate love unto these vaine and vanishing, fickle and fading things.

Depending upon Gods all-seeing and all-sufficient providence, and upon his sure and certaine, great and gracious promises, not upon these limber and brittle staves of reed.

Religiously

Religiously sanctifying them by the Word of God, and prayer, 1 *Tim* 4.5.

Comfortably contenting our selves with whatsoever successe, either prosperous or adverse, it shall please the Lord to appoint, and allot upon our endeavours.

Learning in whatsoever estate to be content, *Phil.*4.11.

Seeking the fruition and enjoyment of these not long lasting transitory riches, not by sinister, corrupt, and indirect meanes, but piously, lawfully and warrantably. Not as prime, principall, and necessary, but as secondary blessings and benefits, not needfull to our salvation, nor the peculiar priviledge of Gods precious people.

Possessing and using the same thankfully, being gratefull to a God so good and gracious to us so vile and undeserving. Charitably, compassionately communicating to the needy distressed members of our blessed Saviour.

6. In our religious actions, our most pious and best performances we must be very vigilant: for in these the Divell will be maliciously medling to marre and poyson such like duties.

Striving to infuse, put, and powre in fond, foolish, and faithlesse fancies into our minds to withdraw and dishearten them from such like pious practises, and sacred actions.

Endeavouring to distract, and so disable and interrupt us by his injurious insinuating injections, and divellish temptations in the present time, and very act of performing them.

And labouring with his utmost abilities to swell and puffe up with privie, if not palpable, pride, parasitically soothing and flatteringly applauding us after the deed duly and dutifully done; purposing thereby to pollute and putrifie our purest, exactest, and preciset performances.

It is not therefore onely convenient and of some consequence, but of great importance and urgent necessity for us to be very warie and watchfull that we do good and sacred actions well and holily: things commanded so, as we are commanded; practises of piety so, that they may be acceptable and

and pleasing unto the Lord. And therefore be we perswaded with care and circumspection so to ponder, premeditate, and consider of the matter.

That before the doing of such duties, we resist and remove all letts and impediments, which as obstacles may hinder: we lay hold upon, take, and improve all opportunities and fitting occasions which may help forward and further, that so we may be more apt and able, prompt and prepared, fit and furnished to do our duty.

That in the doing of them we behave our selves well and wisely, performing them rightly and religiously.

That after all is done, through our owne vileness and viciousness all our labour be not lost, and all our endeavours made void and frustrate, being impoysoned and corrupted by pride, 1 *Cor.* 4. 7. or oppressed and over-whelmed by lightness and inconstancy, *Ier.* 34. 11.

And thus to conclude this important duty of the Christian warriour,

Motives.

1. Let the many patheticall premonitions of perils and dangers to which we are prone, especially if we omit or neglect our watch, *Luke* 22. 32.

2. Let the many peremptory precepts of our absolute and soveraigne Lord and Commander Christ Iesus, *Mar.* 13. 37. 14. 34.

3. Let the many precious promises of peculiar priviledges to Christian vigilance.

4. Let the many pious and praise-worthy practices of Christ Iesus our Captaine, and of former Christians our fellow-souldiers in this particular duty, *Mar.* 14. 37.

5. Let the many present pressures of anguish and affliction, of trials, troubles and temptations.

6. Let the many prerogatives of this puissant and prevailing duty agitate and animate, perswade and presse us forward to this divine duty of diligent watchfulness.

That so we may prevent those many perils.

That so we may obey those many precepts.

That so we may possesse those many promises.

That

That so we may imitate those many presidents.

That so we may passe through those many pressures.

That so we may have interest in those many priviledges.

That so we may evidence our selves true and loyall souldiers of the Lord Christ Iesus. And

That so we may not onely descrie and discerne, but also disanull and disable, yea and disperse and dispoile the many disguised disadvantagious tentations of the slie and subtill tempter.

Vigilandum est ei qui capit vincere.

That so we may couragiously and comfortably conquer; for, as want of watchfulnesse makes men of valour and validity vincible, and often vanquished vassals: So watchfull vigilance adds vigour, makes oft invincible and victorious.

Chap. XII.

Christian souldiers must flie to God for succour.

Duty 7.

Martiall men ought not, and Christian warriours do not depend upon their owne fortitude and furniture; their owne valour and vigilance; their owne strength and sedulity; their owne power and policie: but on the helpe, assistance, and protection of the Lord of hosts, their God; for there is no king saved by the multitude of an host, a mighty man is not delivered by much strength, a horse is a vaine thing for safety, neither shall he deliver any by his great strength, *Psal.* 33. 16, 17. Therefore *David* acknowledged that by the Lord he had run through a troupe, and by his God he had leaped over a wall, *Psal.* 18. 29. That it was God who girded him with strength, Ver. 32. Being therefore to encounter that exasperated execrable Philistine who defied the armies of the living God, 1 *Sam.* 17. 26. Who disdained *David*, V. 42. Cursed him by his God, Vers. 43. And threatned to give his flesh to the fowles of the ayre, and the beasts of the field, Vers 44. He publikely proclaimed that he came to him in the name of the Lord of hosts, the God of the armies of Israel, Ver. 45. And confidently concluded that the Lord would deliver him

(maugre

(maugre all his puissant prowesse and military munition) into his hands to smite, to take off his head from him, to give not onely his, but the carcasses of the host of the Philistines unto the fowles of the ayre, and to the wild beasts of the earth, that all the earth might know that there is a God in Israel, and all that assembly might know that the Lord saveth not with sword and speare, Verse 46,47. Hence was it that *Gideon* commanded his souldiers to cry, the sword of the Lord, *Iudges* 7. 18. That *Ioab* encouraging his brother *Abishai*, said, the Lord doe that which seemeth him good, 2 *Samuel* 10. 12. And *Iahaziel* encouraged *Iehosaphat* and all Iudah after this manner: Thus saith the Lord unto you; Be not afraid nor dismaid by reason of this great multitude, for the battell is not yours, but Gods: —yee shall not need to fight in this battell: Set your selves, stand still, and see the salvation of the Lord with you, &c. 2 *Chroniel.* 20. 14, 15, 17. Hence is it that although some trust in chariots, and some in horses: Yet the Church and chosen of God will remember the name of the Lord our God; and for this cause they rise and stand upright, when those other are brought downe and fallen, *Psal.* 20. 8.

1. For the Lord our God is a Lord of hosts, *Psal.* 80. 19. 84. 1, 3, 8, 12. 46. 7, 12. having Angels, Elements, Sun, Moone, Stars, Wind, Raine, stormes, tempests, clouds, darknes, lice, locusts, flies, frogs, and whatsoever hath breath or being, at his check and command, at his ordering and disposing.

2. From him safety and security, defence and deliverance in and from dangers and distresses of all sorts are, 2 *Tim.* 4. 18.

3. Those whom he will defend and deliver, all the tyrants in the world cannot harme and hurt, no not Satan, *Iob* 1. *Luke* 22. 32. 2 *Cor.* 12. 7. *Rev.* 2. 10.

4. The welfare and safety of Christs Church and Kingdome consists not in chariots, in horses, or such like warlike furniture, *Zach.* 9. 10. For no such can prevaile against God, *Pro.* 21. 30. And all such hopes and helpes without him are vaine and vanishing, *Psal.* 60. 11. 108. 12.

5. For

5. For he breaks the bow, and cutteth the speare in sunder, he burneth the chariot in the fire, *Psal.*46.9.

6. As no power and policy can prevaile against him, so no activity nor ability without him, *Psalme* 144. 1. *Zach.* 9. 13.

7. It is he who doth all the parts of a valiant and victorious warriour for his Church and chosen, *Zach.* 9. 14. For he is sensibly seene as a supreame and soveraigne Captaine is wont to be. He as a souldier doth fight with his arrowes against his and their enemies. He as a Centurion, or leader of a band, doth march before them in battell accompanied with whirle-winds. Hee, as a Trumpeter, doth sound so shrill and sadding a voice, which shall dismay and dishearten the enemy.

8. It is the Lord which is all matter of munition and defence unto them, namely,

A buckler to hold off blowes and batteries, *Gen.*15.1.

A fortresse, rock, tower, horn, strength, *Ps.*18 1,2,30,31,32

A help and shield, *Psal.*33.20. 115.9,10,11.

A battell-bow, *Zach.*10 4. A wall of fire, 2.5. And an encamping about his Church becaus of the army, *Zach.*9.8.

He is the corner by whom we are upholden, *Zach.*10.4.

He is the naile by which we are fastned, *Ibid.*

He is the battell-bow by which we are defended.

Hence is it that his Saints and servants formerly have done, and still ought

1. To repose their trust, and wholly rest upon the Lord, and not say in their hearts, our power, and the might of our hands hath done this, *Deut.*8.17. But with us is the Lord our God to help us, and fight our battels, 2 *Chron.*32.8. For the Lord will have mercy upon them, and save them by the Lord their God, and will not save them by bow, nor by sword, nor by battell, by horses, nor by horsmen, *Hos.*1.7.

2. To praise his name for deliverance from dangers past, saying, *We will rejoyce in thy salvation, and in thy name*, &c. *Psalme* 20. 5. *Be thou exalted O God*, &c. 21. 13. *Therefore will I give thankes*, &c. *Psalme* 18.49,50. *Exod.* 15. 1,2,

3,4.

3,4 *I will sing*, &c. *Iudges* 5. 2.

3. To pray to him for helpe, succour, safety and defence. Plead my cause O Lord with them that strive with me, fight against them that fight against me; take hold of shield and buckler and stand up for mine helpe; draw out also the speare, and stop the way against them that persecute me, and say unto my soule I am thy salvation, *Psal.* 35. 1,2,3. Thus *Iacob* when *Esau* came against him, prayed to God for protection, and prevailed, *Gen.* 32. Thus *Iehoshaphat* prayed, saying, O our God—we have no might against this great company that commeth against us, neither know we what to do, but our eyes are upon thee, 2 *Chron.* 20. 6,7,10,11,12. Thus *Hezekiah* prayed unto the Lord, saying, O Lord of hosts, God of Israel, &c. *Isa.* 37. 16,17,18,19,20. Thus while *Ioshua* and Israel fought with *Amalek*, *Moses* prayed, *Exod.* 17. 9.

If in such concordant conflicts, wherein men and men combat together, like in nature, and for number, in stature, and for strength, in prowesse, and for policy; being equally instructed in martiall discipline to manage their warlike proceedings, being equally furnished with all manner furniture needfull and fitting for fight. If (I say) in fighting against fraile and feeble flesh and bloud, prayer must be added unto, and accompany other preparations; and the people of God have with care and conscience continually conjoyned prayer to other: Witnesse *Moses*, *Exod.* 17. 9. *Samuel*, 1 *Sam.* 7. 5. *Iehoshaphat*, 2 *Chron.* 20. 3, &c. and diverse others. They well knowing, that meanes, although many; preparations, although profitable and puissant, to be of no use, *Psal.* 127. 1. *Except the Lord build*, &c. Therfore they would not trust in their bowes, knowing that their swords could not save them, *Psal.* 44 6 and that through God they could push dowre their enemies, and tread them under, &c. V. 5,7,8,9. And they well knowing that prayer is sanctified by God to obtaine his help and blessing: that prayer is exceeding powerfull and prevailing; yea so that whether other meanes failed or abounded, they would never neglect this: which makes supply where and when they are wanting, and makes them powerfull and successefull, if fervently

vently used. When one told *Numa* saying, *O Numa, the enemies prepare warre against thee, he cheerfully answered, but I sacrifice*, implying that the forces of enemies are withstood and overcome more by the help of God than our own forces. How much more I say ought we to pray in our spirituall combats against enemies which are innumerable, namely, the world, and all wicked men; the flesh, and all its filthy lusts; the Divell, and all evill angels. The world being malicious, cruell, crafty, vaine, & evill; the flesh being rebellious, wanton, and deceiptfull; and the Divell malignant, mighty, fierce, and fraudulent; and our selves being such whose weaknesses are wonderfull, whose wants are many, whose miseries are great, and whose necessities are continuall. Pray therefore that we may prevaile.

Reasons.

1. For without God we can do nothing, *Ioh.* 15.5. It is God which worketh in us both to will and to do of his good pleasure, *Phi.* 2.13. We can do all things through Christ strengthening us, *Phil* 4 13. All our hope is in, and help from God, and Gods help is obtained by prayer. *There is nothing so hard, but with Gods help it may be made easie; on him therfore let us depend, of him let us seek help, & so accomplish our purposes*, saith S. *Augustine*. Hence it is that S. *Chrysostome* hath these pregnant passages. *There is nothing stronger than a man rightly praying: for if a woman could appease that furious governor, which neither feared God, nor reverenced man, much more shal he provoke God to love who doth stand by him continually. He doth over-master the belly, & chase away delights*, &c. Again, *There is nothing more powerfull than a man wisely praying; for if a woman could turn the cruell judge which neither feared God, nor honoured man, much more shal he make God favourable to him, who sticks to continual prayer; he doth overcome the belly, & contemn delicious dainties.*

Aug. de lib. arb. cap. 6.

Chrys. ad Pop. Antioch. Hom. 71.

Idem Hom. 58. in Mat. 17.

2. For prayer is of such force and efficacy in this our Christian warfare, that S. *Chrysostome* saith, *Prayers are weighty weapons if they be established with necessary wisdome; and that you may understand the force therof, continuall prayer doth vanquish shamelesnes, wrong, cruelty, and rashnes, and that which friendship hath not done, prayer doth performe; and constant prayer hath delivered her worthy which was unworthy. For these are great*

weapons

weapons if they be founded with fervency of spirit, if without false, and vaine glory, if with a sincere mind, and a contrite heart. This doth break off warres, this hath made an unacceptable and unworthy nation delectable and gratefull. Againe, *Although God moved with mercy doth something, yet here also prayer doth afford much helpe—you helping together in prayer—neither doth he attribute the whole to them lest he should puffe up their minds: neither againe doth he wholly remove them from the praise of this benefit, that he might encourage them and make them more chearefull, and that he might bind them fast in friendship amongst themselves—prayer was made without ceasing by the Church to God for him,* Acts 10. *And it had such force, that although the doores were shut, and chaines did binde the Apostle, and the keepers did sleepe on both sides at his side, yet it brought him out, and delivered him from all perils.* Againe, *Truly all kinds of heavenly weapons are comprised in divine prayers, which alone are able to preserve those which have committed themselves to God—But prayer is an invincible dart, a secure fortresse, which doth put to flight as well as one souldier many thousands: for honourable* David *beat downe that* Goliah *furiously running upon him like some formidable Divell, not with weapons, not with sword, but with prayer. Prayer is the most necessary weapon. That which riches nor the multitude of helpers, nor physicall skill, nor Prince-like haughtinesse of mind could not effect, that the prayer of one poore and needy one was able to doe: prayer I say, not that slender and slothfull, but that which is earnest, and doth come from a mind grieving, and a contrite heart. The force of prayer hath quenched the force of fire, hath represt the rage of lions, hath appeased wars, hath removed battels, hath taken away tempests, hath chased away Divels, hath opened the doores of heaven, broken the chaines of death, turned away sicknesses, removed displeasures, made strong cities shaking by means of earthquakes, abolished or removed judgements falling from heaven, the subtilties of men, and all evils.* Againe, *Such force as waters have in trees, the same have the prayers of holy men in this life;* S. Paul *with these by night did refresh his mind, did easily vanquish dangers, did offer his backe as a stone to stripes,*

Chrys. in Heb. 10. Sponte peccantib. Tom. 4.

Idem Hom. 1. in 2 Cor. 1.

Hom. de prec. Tom. 5.

Tom. 5. de incompreh. Dei nat.

Ibid.

Tom. 5. de prec.

in such sort he shooke the prison in Macedonia, even so as a lion he brake the fetters by prayers: so he delivered the Iailor from errour, so he destroyed and dissolved the tyrannie of Divels by prayer. And that which this grave, godly and golden-mouth'd Father doth avouch of prayer; namely, that nothing is stronger than him who rightly prayeth, that nothing is more powerfull than a pious man praying. That prayers are great weapons, yea the fittest weapons, have great force, yea such, that they easily vanquish the Divell. The same doth the unerring Word of God averre as authenticall, and of allowed authority, *Exod.* 17.11. When *Moses* held up his hands Israel prevailed, &c. Israel ceaseth to conquer when *Moses* ceaseth to pray, but by his prayer they conquer and obtaine the victory. *Samuels* prayer discomfited the Philistines, 1 *Sam.* 7.8,9,10. The prayer of *Isaiah* 2 *King.* 19.4. Of *Hezekiah*, ver. 15. and the people of God discomfited the huge and haughty host of the Assyrians, ver. 35. The prayer of the Church delivered *Peter*, *Act.* 12.5. Therefore the Apostle S. *Paul* being in great danger of his countrey-men the Iewes, desires the Romans to encounter them and rescue him, not with swords, speares, and such like warlike weapons, but by fighting with God by prayer for his safety, wherin lieth more security than in all force of armes, by how much Gods power exceedeth all earthly might, *Rom.* 15.30. And acknowledgeth that the prayers of the faithfull were effectuall, and a forcible meanes to procure his peace, safety, and good successe, 2 *Cor.* 1.11.

Hence was it that when Satan that execrable and exasperated enemy to goodnes, grace, good actions, and godly men, diligent to do mischiefe, ready to watch and wait for advantages against the righteous, restlesse in resisting, and busiest in bickering with the blessed people of God when they are best imployed. When Satan full of subtilty and sedulity in opposing and endeavouring to overmatch the strongest, when I say this bold, stout, malicious, and proud miscreant rigorously resisted *Iosuah* the high Priest, Christ Iesus the Mediatour of intercession as well as of salvation, with vehement instancy and reiterated reproofes doth repell and repulse him with prayer, saying,

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The Lord rebuke thee O Satan, *Zach.* 3.2. When he desired diligently to sift and winnow *Peter* as wheat, Christ likewise prayed that his faith might not faile, *Luke* 22.31. And when *Paul* was buffeted by the Divell, he likewise besought the Lord, and obtained that Gods grace should be sufficient for him, 2 *Cor.* 12.8. When *Marcus Aurelius* (as *Eusebius*) or *Antonius Pius* (as *Carron*) was distressed with thirst, the Christian legion, which fought not onely with weapons but prayer also, prayed unto God, and presently a great tempest arose, in which God gave refreshing to the Romans, and discomfited their enemies with lightening, which victory obtained by the Christians prayers, the Emperour gave that legion the name of thundring legion. When *Theodosius* a Christian Emperour perceived the war to be difficult & dangerous because of the numbers and strength of enemies, and his Captaines disswasives from fighting in the streights of the Alpes: he having spent the night in prayer, and received comfortable exhortation to war, led out his army in a most fierce war did overcome the enemy being helped from heaven with great winds which were contrary to the enemies. *Carolus Magnus* is highly commended *as a pattern for all the world, in that going to fight standing in the Temple, he did commend himselfe, the Church and Empire to God, and did joyne with all pious people in prayer.*

Lib. 5. cap. 5. *Lib. 3.* *Sozom. lib. 7. cap. 24.* *Carr. lib. 4.*

3. Prayer is of that force and efficacy, that S. *Chrysostome* cals it *a well fortified guard, the safest fortification, a great bulwarke of the Church which cannot be battered down, an unshaken munition or rampier, and dreadfull to the Divell.* And warrantably, for praier is as an impenetrable bulwark which cannot be prejudic'd by Satans pernicious & perillous, diabolical direful darts, *Mat.* 26.41. *Pray that ye enter not into temptation.* It is an impregnable fortresse and tower of defence, safely succouring and shielding against the force and fury of the most puissant plots and policies, the extreamest rage and rigour, the most barbarous and bloudy combinations of Satan and his hellish complices, *Act.* 12.5 It is an invincible rampier, and irresistable engine recoiling back with redundant and redonbled strength, and puissance the malicious and manifold machinations of the most in-

Tom. 5. Orat. de precat.

flexible & inraged furious opposers of Gods people upon their owne pates. The prayer of *David* turnes the oracle-like wisdome of *Achitophel* into fooliſhneſſe, 2 *Sam* 15.31. For his counſell was overthrowne, and he hanged himſelf, 2 *Sam* 17. 14.23. The prayer of the Iewes lifted *Haman* upon the ſame gallowes he had prepared for *Mordecai*, *Eſt*.7.9. preſſed him and his into the ſame pit he had provided for others, and turned the keen and cutting force and fury of inraged and exaſperated authority upon the heads of their enemies, *Eſt*.8.9. The prayer of *Daniel* not onely mitigated the rage, and ſtopped the ravenous mouthes of the greedy lions, but alſo brought his cruell, crafty, and malicious accuſers into the dreadfull and deſtroying den of thoſe grim and bloudy creatures, *Dan* 6 22.

4. Prayer muſt be joyned to our Chriſtian armour, *Eph*.6.18. We cannot furniſh our ſelves with, nor fitly uſe the ſame without prayer. We muſt pray for our armour, and this our armour muſt be fitted & exerciſed by praier; we muſt pray for ſtrength, courage, will, wiſdome and ability to uſe it, and we muſt pray for a bleſſing upon the uſing of it. Pray we muſt that our loines may be girt about with truth, that we may have the breſtplate of righteouſneſſe, our feet ſhod, &c. and having theſe we muſt pray. Be righteous and pray. Be patient and pray. Believe and pray. Hope and pray Vſe the ſword of the Spirit and pray, and that we may have theſe, pray. Prayer is therefore neceſſary for us Chriſtian ſouldiers, yea of ſuch importance, that we muſt before the fight pray for armour, abilities, and aſſiſtance to accommodate and make us fit and ſufficiently furniſhed for the combat: we muſt alſo fight and pray: for by prayer we may be aſſured of ſuccour and aſſiſtance: without prayer no good ſucceſſe can be expected. *We muſt fight* (ſaith *Hillarie*) *againſt the Divell and his weapons by our prayers, and the victory of our warfare is to be manifeſted by our rejoycing*. And, *Prayer is a good buckler*, ſaith S. *Ambroſe*.

Hill. in Pſal. 65.

Am. Epiſt. lib. 10. Ep. 82.

Vſe 1. Let therefore the men of this world ſo buſily imploy themſelves in the trafficks and negotiations of this life, that they neither will nor can ſpare time from the ſervice of their idoll Mammon for the ſpeciall, ſacred, ſoveraigne ſervice of God,

judging

judging this weighty and worthy worke needlesse and unnecessary. Let abject Atheists deluded by the Divell that deceiver abdicate and abandon (in heart abhorring, if not desperately deriding) this duty of divine dignity, as averse to their palpably prophane, though pleasing paths of irreligious atheisme and ungodlinesse. Let sottish and secure, yea all corrupt and carelesse Christians seized upon and seduced by Satan, sensually sleight this serious service, using it as a matter of no moment, and as a customary complement, cursorily mumbling over a few words when they have nothing els to do, or pattering over some certaine sentences dreamingly betwixt sleeping and waking. Let deluding and deceiptfull dissemblers preposterously pretermit this pious performance to our Father in secret, practising it only proudly & pharisaically in publike to be seen of men, as an engine to screw themselves into peoples affections, as a stalking horse to catch and inclose popular applause, and as a ladder to mount themselves aloft, that they may seem to be men of singular and surpassing devotion. Thus manifesting themselves in the judgment of S. *Chrysostome* men dead in sinnes and trespasses, and not well in their wits; his words are these: *Whosoever doth not pray unto God daily, neither doth desire to use this heavenly communication, is dead, and doth wholly want soule and sense; for that is the greatest conjecture of foolishnesse and unsensiblenesse, seeing that the noblenesse of the dignity of this is not knowne, seeing that prayer is not loved, seeing that it is not esteemed the death of the soule not to honour God by prayer; for as this our body I weene, when the soule is absent is dead and stinking; so the soule, except it doth raise up it selfe, to prayer, is dead, miserable and stinking. And that we are to judge it more grievous than death to be bereaved of prayer. The Prophet* Daniel *teacheth us, who was more willing to die than to be hindered three dayes from prayer; for neither did the King of the Persians command to do any thing against piety, but did endeavour to get a rest of three dayes: when therefore I see any to faile from the exercise of prayer, neither to be delighted with a vehement and earnest love hereof, I know for a surety forthwith that nothing honourable or passing excellent is possessed by him.* Tom. 5. de precat.

And these his sayings are authenticall, and of avowable authority, being consonant to that unerring canon of soveraigne, and absolute authority the Word of God, this openly publishing and proclaiming such perverse and prophane persons to be those fooles who say in their hearts there is no God,—workers of iniquity which have no knowledge,—they not calling upon the Lord, *Psal.* 14.1,4. and therefore godlesse and irreligious Atheists. To cast off the feare of God, *Iob* 15.4 therefore they have forsaken the Lord, which is an evill and bitter thing, *Ier.* 2.19. and therefore the Lord will come to them to judgement, and be a swift witnesse against them, *Mal.* 3 5. To want the spirit of grace, *Zach* 12.10. or the spirit of adoption, *Rom.* 8.15. and therefore not to belong to Christ, *Rom.* 8 9.

2. Yet let us fellow Christian souldiers Pray.

First, But to whom should we pray?

God onely blessed for ever ought to bee the object of our prayers, namely, Father, Son, and Holy Ghost.

1. For hee onely is omniscient, searching and trying the hearts and reines, and therefore he onely can discerne, and distinguish whether our prayers be sincere, sound, and from the heart or not, *Ier.* 17.10.

2. For he only is omnipresent at all times, and in all places, *Psal.* 139.7. to heare the suites and supplications of all pious petitioners.

3. For he onely is omnipotent, able to give and grant whatsoever we ask, to gratifie and glad those which pray unto him, *Gen.* 17.1.

4. For he onely is the object of our faith, *Iob.* 14.1. therefore of our prayer, *Rom.* 10.14.

5. For religious worship is due onely to him, *Deut.* 10.20. *Mat.* 4.10.

But such is prayer, *Mat.* 15.25.

6. For wee must pray according to Gods spirit, *Romanes* 8.16. which teacheth us onely to pray unto the Father, *Galat.* 4.6.

Away therefore with saint prayer.

1. Which

1. Which robs God of that divine honour which is onely due to him, *Mat* 6.9.

2. Which robs Christ of that office of Mediatorship which is peculiar and proper to him, 1 *Tim.* 2.5,6,8. 1 *Joh.* 2.1,2. for hee onely is Mediatour of intercession as well as salvation.

3. Which is frivilous, and fruitlesse, for they can neither heare our prayers, know our wants and wishes, *Isa.* 63.16. nor give and grant what we desire, *Jam.* 1.17.

4. Which is idle, and superfluous, Christ being a mercifull High-Priest, *Heb.* 2 17. touched with our infirmities, 16. to whom we may goe boldly, 7.25. and God through the alone mediation of Christ being reconciled, and exceeding mercifull unto us, 2 *Cor.* 1.3.

5. Which is no where warranted in sacred writ, either by divine precept, practise, or promise, all which directly crosse and thwart this Antichristian doctrine.

And pray we to God.

1. Which is the searcher of the hearts and reines, *Psal.* 139. 23. a divine spirituall essence, declaring unto man his thoughts, *Amos* 4.13. privie to all our steps and stations, waies and wandrings, *Psal.* 139.2. and therefore acquainted with the secret plots and projects of Sathans cursed complices. And therefore he knowes how to frustrate their intendments, to turne their consultations into foolishnesse, or cause them to worke our greater good.

2. Who is almighty and all-sufficient, for he removeth the mountaines, commandeth the Sun, shaketh the earth, &c. *Job* 9.5,6,7,8. for he created all things with his word of nothing, *Gen.* 1. to him nothing is impossible, *Gen.* 18.14. *to him all things are as nothing, the inhabitants of the earth as grasse-hoppers,* &c. *Isa.* 40.12,17. *from him none can deliver, Isa.* 43.13. *Like to him there is none amongst the mighty, Ex.* 15.11. Therfore able to defend and deliver, save and succour in the depth of danger, and from the most dreadfull distresses.

3. Who is faithfull, standing to his words, and performing his promises made to us, 1 *Cor.* 1.9. 10.13. Being unchangeable

able, *Iam.*1.17. and alwaies the same. Therefore ready to performe all his promises made for our protection, preservation, and the like.

Secondly, To this God therefore let us pray.

For what?

1. Not for such things (in generall) which are against Gods glory, the good and edification of Gods Church, or the salvation of our owne soules and bodies.

2. Not for such things, which are noisome and nought, being evill by nature, or accident. Such was the petition of the Israelites to *Samuel* for a King, 1 *Sam.*8.5. To the Lord for flesh, *Psal.*78 30.

3. Not for things unseemely for God to grant, or contrary to his nature.

4. Not for things already obtained and enjoyed, except

1. To have those good things in possession, which wee have already in perswasion; *re* which wee have *spe*.

2. To have those in fuller measure, which we have already in some part.

3. To have that in use, which we have in possession.

4. To have those good things in sense and feeling, which we have in knowledge, and understanding.

5. To have them sensibly, which wee have certainely. Thus of right we may, and of duty we ought to pray for that we have, *Ioh.*14.17.

5. Not for things altogether impossible, and for ever to be obtained, namely such which are contrary to Gods everlasting, and unchangeable decree, as for example,

1. To have Christ, and Antichrist made friends.

2. To obtaine life without death, the crowne of immortality without the Crosse, *Act.*14.22.

3. To have sin pardoned without faith and repentance, *Luk.*13.3.

4. To have salvation, or glorification without, or before sanctification, and grace, *Heb.*12.14.

5. To know the times and seasons, which the father hath put in his own power, *Mar.*13.32. *Act.*1.7.

6. To

6. To prevent or put off the appointed time of death, *Iob* 7.1. *Mar.* 13.32.

Not but that a man may and ought to pray for many things, which cannot be had in this life, as namely, whatsoever good things God hath promised to his Church and chosen; namely, we may and ought to pray

1. For the fulnesse of Gods grace, and spirit.

2. For the perfection of those graces, which are begun in us.

3. For the utter abolishing of Satans kingdome, of Antichrist, Heresie, Idolatry.

4. For the universall establishment, and flourishing estate of Gods Church, Truth, Gospell, Religion.

5. For answerable obedience to Gods will in earth and in heaven, in men and in Angels, which though it is impossible for a time, yet not for ever, neither in all respects though in some, *Phil.* 3.12,15.

But for things needfull, profitable, possible, lawfull, good, and holy we must pray, *Mat.* 7.11. Some of them absolutely, namely, such which tend to Gods glory, 1 *Cor.* 10.31. and our owne and others salvation, as for hope, faith, remission of sins, and such like. Some of them onely conditionally, namely so farre forth as the enjoyment, and possession of them may be to the glory of God, the good of the Church, and our owne; thus for health, wealth, peace, riches, children, and such like not necessary, but secundary, yet good blessings.

1. Want we wisedome, whereby to consider our latter end, *Deut.* 32.29. To shun every evill way, *Pro.* 2. To frame our lives according to the Word of God, 2 *Tim.* 3 5. To live precisely, *Ephes.* 4.15. To improve all occasions of doing good, *Col.* 4.5. Pray, 1 *King.* 3.9. *Psal.* 90.12. *Iam.* 1.5. Doth any want wisdome, let him ask, *&c.*

2. Would wee have the creatures of God, and all our courses sanctified, seasoned, and sweetned to us, that in the use of them Sathan may not surprise, and supplant us? Pray, 1 *Tim.* 4.5. *every creature of God is sanctified by the Word and prayer.*

3. Would

3. Would wee have remission of sinnes, and the same certainely assured to us, and thereby our reconciliation with God? Pray. *Hos.* 14. 2. *Turne unto the Lord, and say. Take away iniquity, and receive us graciously, Mat.* 7. 7.

4. Would we be sufficiently fortified and furnished against the force, and fraud, and fury of all infernall fiends; yea so that, although they sift us, our faith may not faile; although they buffet us, Gods grace may bee sufficient for us? Pray. *Luke* 22. 31. *I have prayed, &c.* 2 *Cor.* 12. 8. *I besought, &c.*

5. Would wee bee furnished with the spirit of the Lord, the spirit of wisdome, understanding, the spirit of counsell, and might, *Isa.* 11. 2? Pray. *Luk.* 11. 13. *How much more shall your heavenly father give the holy spirit to them that aske him.*

6. Would we remove judgements inflicted, or prevent them being threatned? Pray. *Iam.* 3 13. *Is any afflicted let him pray. Ieremy* 26. 19. *Hezekiah besought, &c.*

7. Would we have the power and predominance of sin, and the same subdued and suppressed in us, and our corruptions conquered? Pray. *Psal.* 19 13. *Cleanse me from secret sinnes, keepe me that presumptuous sins prevaile not over me.* 119. 133. *Let not any iniquity have dominion over me.*

8. Would we have our daily wants supplied, or recompensed to us? Pray. *Iam.* 1. 5. *If any lacke, &c. and it shall bee given him.*

9. Would wee have our whole life continually sanctified, and wee comfortably prepared for a better? Pray. *Phil.* 1. 19, 20.

10. Would we preserve, cherish, and strengthen all spirituall graces in us? Pray. *Col.* 1. 9 *We do not cease to pray and desire that you might be filled with the knowledge of his will in all wisdome and spirituall understanding.*

11. Would we obtaine, and enjoy any good? Pray. *Joh.* 16. 23. *Whatsoever you shall aske the father in my name, he will give it you.*

Secondly, This is a soveraigne salve for every sore.

1. It

1. It stopt, and stayed those many dreadfull, and distressing plagues in Egypt.

2. It tooke away, and turned the contagious incurable leprosie of *Miriam* into perfect sanity, *Num.* 12.13.

3. It effectually healed the weake, and withered hand of wicked *Ieroboam*, 1 *King.* 13 6.

4. It restored *Publius* to former health when he lay sick of a fever, and of a bloudy flixe, *Act.* 28.8.

Thirdly, This hath effected, and brought to passe wonderfull, and extraordinary things.

1. It hath obtained victory in battell, 2 *Chron.* 14. 11. 20. 6.

2. It caused those two great lights in the firmament, which continually run with incredible swiftnesse, and celerity to stand still, *Ios.* 10. 13. in the midst of heaven about a whole day, that Gods people might be avenged of their enemies.

3. It occasioned the solid and stable earth to shake; as a signe and testimony of Gods love and favour of his loving and gracious presence to his children, *Act.* 4.31. 16.26.

4. It quenched that raging and furious fire, which was kindled by the fierce anger of the Lord by meanes of their sinnes, and wastingly consumed the people in *Taberah*, *Numb.* 11.3.

Fourthly, This is of extraordinary efficacie and power in all things, as an Vnicornes horne to expell, and take away the pollution and poison, the harme and hurt from every thing; a Physitian in sicknesse, in every strife a Lawyer.

Fiftly, This is of such force and strength, that nothing is, or can bee more powerfull, it prevaileth over men, over Angels, *Hos.* 12.4. over Divels, *Matth.* 17.21. and with God, 2 *Kin.* 20.3.

Sixthly, This is a sure messenger, which will not, cannot be hindred: a sure friend, which will never faile, and a puissant prevailer in the courts of heaven, *Zach.* 13.9. *Lament.* 3.56. *Matth.* 7.8.

1. For the Lord our God is a hearer of prayers, if pious, and rightly performed, *Deut.* 4.7. *Psal.* 65.2. O thou that heerest

prayers,

prayers. He hath pawn'd and plighted his word and promise, which is yea and Amen, to grant the petitions of gratious suitors, *Psal.* 50. 15.

2. For the Lord Iesus who offered himselfe for us will certainely offer our prayers for us.

3. For the spirit of God helpes our prayers, wee by him crying Abba Father.

1. We therefore having the aide and assistance of Gods spirit to frame our petitions, we being not able to be our owne Messengers.

2. We having the intercession of our blessed Saviour, who sealeth our prayers with his owne.

3. We having the gracious, and gladsome promise of our good God, with whom is no variableness, nor the least shadow of changing.

4. And it being the nature of God to heare prayers. Prayer must needs be successefull and speeding, powerfull and prevailing.

Object. 1. Say not beloved brethren; wicked men, and prophane persons, who never pray; prosper, and are glad, their eyes swell with fatnesse, &c. *Psal* 73.

Answ. For their favours, and felicities are but fickle, and fading, maimed, and momentany, not needfull and principall, onely secondary good things not worth the asking in comparison of the many matchlesse mercies, and invaluable favours, which God vouchsafes to those who faithfully and fervently call upon him: for

1. Admit they are cunning and skillfull men, furnished with all indowments of art, and nature to manage with dexterity, and discretion even to admiration, and astonishment the great and weightiest pollicies; and imployments of a state like *Achitophel* wonderfull in such wisedome, 2 *Sam.* 16. 23.

To discourse, dispute, and determine learnedly and profoundly of knotty Elenches, and subtill Sophismes, of matters Ethicall, Physicall, Metaphysicall, of all created beings having breath or being in the great universall world: of the earths

center

center and circumference, its massines and magnitude, its variety of fruits and flowers, mines, mettals, corne, and cattell; inhabited, and unhabitable places; of the seas spatiousnesse, and profundity, of its storming surges, its intricate ebbing and flowing; of the number and nature of many, if not the most of those supreame starry bodies; of the spheres and planets; of the first moover, the first matter, the being of beings, and the chiefest good with *Aristotle*, that prime, and principall of Philosophers.

To frame ordinarily as eloquent speech deck'd with all the necessary and garnishing ingredients of rhetoricall oratory, as ever did admired *Cicero*. Yet what is all this without the saving knowledge of God, and Christ, wherewith Gods pious petitioners are enriched, 1 *Cor.* 1.5. you are enriched in all knowledge, &c. and abound, 2 *Cor.* 8.7? Even dung, and drosse, *Phil.* 3.8.

1. That so delightfull, and desired knowledge differenceth not from wicked men, *Mat.* 11.25. 1 *Cor.* 1.26.

This, though deformed and defaced, doth. *Marke* 4.11.

2. That is no solid, and substantiall, comfortable and cordiall cause of rejoycing.

This is, *Ier.* 9.24.

3. That is not life eternall.

This is. *Ioh.* 17.3.

2. Admit their bodies were deck'd with beauty, and loveliness farre surpassing that of *Ioseph*, and *Absolom*, yea of all the formes and faces which ever man fancied, or God fashioned; were furnished with the strength and abilities of *Goliah* and *Sampson* indued with the utmost heroicall fortitude and valour of the worlds Worthies; clad with the most curious, and costly clothing the art of man can frame or fashion; fed with the choicest cates of art, and nature, and every waies as happy in such respects as heart can wish; yet all these are but fond felicities, beautifying, and delighting onely the tabernacles, and temples of their sordid and sinfull, poore and pined, loathsome, and unlovely soules; the matter of these tabernacles being base dust, earth, and ashes; the state mutable, and the

the continuance short, and momentany: for they must bee dissolved, and then all their pompe will take her leave, leaving them helplesse, and unlovely to turne to rottennesse, and corruption, and their poore neglected soules to never ending, and easeleesse torments of tormenting Tophet, where their worme never dieth, and their fire is not quenched, *&c.*

Whereas those who are sincere suiters, and suppliants to the God of heaven.

Their soules are beautified and made blessed with the rich robes of Christs righteousnesse, the saving graces of Gods spirit, which are necessary to salvation, farre more adorning then all outward ornaments whatsoever, *Psalme* 49.8. 1 *Pet.* 3. 3,4.

Their soules are strengthened, enriched, cleansed, and fed to life eternall; yea so that they live, and die comfortably, and contentedly; and after their earthly tabernacles are dissolved, they have a building in heaven not made with hands, 2 *Cor.*5.1.

Object. 2. Say not beloved brethren, many good men have prayed, as *David* for his child; *Samuel* for *Saul*; *Paul* for the removing the messenger of Satan which buffeted him, and did not prevaile; therefore prayer is not availeable, not fruitfull.

Answ. 1. For prayer rightly performed is ever prosperous and successefull either obtaining the thing sued and sought for, or ability to want, or goe without it, 2 *Cor.*12. or something else which is equivalent, if not farre surpassing. *David* lost indeed the child, but the Lord sent him in lieu thereof a *Salomon.*

2 The Lord doth not denie because he differs: the petitions of his people are not denied because it is the good will and pleasure of God to deferre to give the full enjoyment of things prayed for. But the causes wherefore he doth delay our desires, deferre and put off, our petitions are

First, Either in regard of the wicked, to astonish and affright ungodly men from their presumptuous perswasions of late repentance, and their abominable abuse of Gods patience, and for-

forbearance; and so to make them the more inexcusable at the last day: for by this dealing with his dearest darlings the LORD doth manifest that a sleight and slender LORD have mercy on mee; or LORD open to us, is not availeable at the throne of grace, but assiduous attendance, constancy, and continuance in crying and calling unto GOD, *Luk.* 18.1.

Secondly, In regard of his children themselves

1. Sometimes to chasten, and correct their wants and weakenesses in prayer, as namely their want of knowledge, *Matth.* 20.22. for they should pray with understanding, 1 *Cor.* 14.14. Their want of faith, *Iames* 1. 6,7. Their want of fervency, *Iames* 5. 16. Their want of humility, *Luke* 18.11,12. Want of constancy, *Luke* 11. Their want of obedience, *Zach.* 7.11,12. Their want of sincerity, *Psal.* 66.18. And so to make them fitter for such favours and mercies they pray for.

2. Or to make his gifts more acceptable to us, and us better esteeme, and more highly to prise Gods peculiar mercies, and prayer by which they are procured: things dearely bought, are dearely beloved; things hardly procured are highly prised; the rarity of favours makes them remarkable, the commonnesse of comforts causeth too often contempt; peace after warre, a sun-shine day after tempestuous troublesome weather, plenty after scarcity, how welcome? whereas when they have long time continued they are little regarded, if not much contemned, we too much thirsting after variety and change; and loathing too much (for the least is too much) long lasting benefits. That therefore we may not deeme and estimate such blessings to be of course, and not of kindnesse, but might the more honour God the giver, and highly value the benefits bestowed, it is the good will, and pleasure of our gracious God to have us waite when wee have prayed for his gracious performance.

3. To exercise our graces; faith, patience, hope, and constancy are tried, imployed, and improved by Gods delaying, and our expecting. These make us cry louder, and knocke

harder at the gates of mercy, and pray more unto our heavenly father. Hee holds off to give, that wee his fraile and feeble, weake and stammering children by often petitioning may by exercise become more expert: that his gifts and graces in us may bee more manifested to our selves, and others, *Matth.* 15. And because hee loves and likes, desires and delights in the prayers of his people: As therefore those, who are delighted in, and ravisht with harmonious melody, pay not presently least they should bee gone, but deferre to reward the musitians that they might delight them longer; Even so the LORD of heaven and earth, much delighting in the humble and hearty, faithfull and fervent prayers of his people, deferres to grant, yet so that wee are no loosers by our waiting: *Hannah*, *Elizabeth*, and *Sarah* prayed earnestly, and waited long, the first had a *Samuel*, the second a *Iohn Baptist*, and the third an *Isaack*, for her staying. *Iacob* wrestled all night, and in the end hee got a blessing.

4. To prove our faith, whether wee will seeke unlawfull meanes, by gadding to the witch at *Endor*, or the Idoll of *Ekron*.

5. To make us throughly privie to our owne infirmities, that wee may the more heartily embrace his strength.

6. To strengthen our devotion towards him, for delay extendeth our desires.

Thirdly, Or in regard of God himselfe, namely, to make knowne, and manifest his

1. Wisedome, as best knowing what is fittest for us.

2. Iustice, being offended, and correcting us hereby for our transgressions.

3. Love, denying that wee demand, that hee may give us better; or when wee are better fitted for such favours.

4. Liberty, he not being bound, but free to give what, and when himselfe pleaseth.

Say

Say not, beloved brethren, God is not ignorant, therefore wee need not tell him; hee is not forgetfull, wee need not therefore remember him of our wants; Hee is not careleſſe, we need not call upon him. *Object.* 3.

For Though he is not ignorant, yet he will have us tell him that which hee knowes, that wee may acknowledge his omniſcience, and give him that part of his glory. *Answ.*

Though hee is not forgetfull, yet hee will have us put him in remembrance, that ſo wee may acknowledge his mindfullneſſe of us, and ſtirre us up to remember his promiſes.

Though he is continually carefull of us, yet hee will bee often, and earneſtly called upon, and ſollicited with our ſuits, that ſo we may exerciſe our faith, hope, patience, and other like gladſome graces.

Say not, beloved brethren, God hath determined what to doe, decreed what to give; therefore prayer is bootleſſe, and unprofitable. *Object.* 4.

1. For wee are to walke according to the revealed will of God, which enjoynes us often and earneſtly to pray, and not to peepe, and prie into the hidden and inſcrutable ſecrets of the Almighty. *Answ.*

2. Though his decrees are not changeable; yet wee ſee, and ſenſibly know that his dealings are changeable in divers things, as in turning of bleſſings into curſes, *&c.*

3. Though his everlaſting decree is unchangeable, yet his temporary conditionall decree may be altered.

4. Though wee cannot perhaps obtaine the benefit wee deſire; yet we ſhall get as good, or a better, and ſo be no looſers but gainers.

But reaſon, and reſolve thus, or after the like manner.

1. Is our GOD ſo good and gracious as to give good things to them that aske him, *Matth.* 7. 11. Is hee ſo omnipotent and almighty, that hee can doe what hee will, *Pſalme* 115. 3. Doth his providence diſpoſe and

order all things, even to the haires of our heads, and the falling of Sparrowes? Hath hee strictly enjoyned, and straightly commanded us to pray, *Psalme* 50. 15. Hath hee graciously promised, that those who aske shall have, seeke shall finde, *Matth.* 7. 7. Is hee so willing to grant, that his eares are open to heare the cry of the righteous, *Psal.* 34. 15. And is he ready to grant before wee aske? *Isa.* 65. 24.

2. Is prayer acceptable with GOD in the courts of heaven, 1 *Timothy* 2. 1, 2. Is it availeable even so to admiration, that it shields, and succours, and safe-guards us against the Divell, *Ephesians* 6. That it obtained victories, remooved Leprosies, cured Plagues, recovered health, stayed the Sunne in the firmament, *&c.* That it sanctifieth every thing, takes away the hurt of evill, sweetneth all distresses, is a sure refuge in time of danger, and brings salvation.

First, Then surely wee will not with the prophane prayerlesse Atheist neglect this sweet, and soveraigne sacrifice of profitable, and prevailing prayer; for in so doing wee should leave our selves without excuse, we should demonstrate an absence of grace, and GODS spirit in our hearts, wea should loose all faculty of prayer, and deprive our selves of innumerable comforts in troubles, and of conquests over our corruptions and Sathans conflicts.

Secondly, Then surely wee will not dare to perplexe and persecute GODS peculiar people, whose prayers, yea whose groanes and sighes are so forcible and effectuall with the LORD of heaven, who is both able, willing, and ready prest to deliver and defend them from the depth of distresses, and to execute vengeance upon their persecutours.

Thirdly, Then surely wee will not dread, nor bee dismayed with the terrible assaults, furious attempts, and dreadfull temptations of Satan; nor with the frownes, furious rage, and irefull menaces of his instruments; Since

prayer

prayer is so powerfull, finde wee a heart to pray, God hath an eare to heare, and a hand to helpe. Hee heard rebellious and disobedient Israel asking a King. Egiptian *Hagar* for her scoffing *Ishmael*. *Moses* his servant, intreating for rebellious, stubborne, and hard-hearted *Pharoah*. The Prophet praying for cruell, contradicting, and contemning *Ieroboam*. And will hee not heare mee a Saint? a Sonne? and for my selfe? Certainely hee will.

1 Sam. 8. Gen. 21. 17. Exod. 7. 8. 1 King. 13.

Fourthly, Then surely wee will be carefull, and circumspect that wee pray not amisse; for otherwise wee may aske, and not receive, *Iames* 4. 3. What man, except strangely fooliſh, if not strongly frantique, knowing that a petition rightly penned, or pronounced to his dread Soveraigne was of force to frustrate all his enemies malicious machinations against him; to procure and purchase more mercies then his tongue could crave, or his heart wish; to winde himselfe into, and linke himselfe fast for ever in his Princes favour, would not prepare to put up the same with premeditation and advisement, least by his precipitate inconsiderateneſſe hee not onely loose all those transcendently excellent expected clemencies and kindnesses, but also incense with insatiable rage and fury his displeased Soveraigne? And shall we careleſſely and customarily, formally and for fashion only, idly, or indecently, faintly or faithleſſely, sinfully and not sincerely pray? Since God heareth not sinners, *Iohn* 9. 31. neither can abide their prayers who live in their sinnes, *Isa.* 1. 15. Since the prayers of wicked men are abomination to the Lord, *Pro.* 15. 8. And if wee regard iniquity in our hearts, God will not heare us, *Psalme* 66. 18. Shall wee I say so sleightly, superficially, and sinfully, so careleſſely, corruptly, and unconscionably practise this pious duty of prayer, as to displease, and dishonour God; to disgrace, and damnifie our selves; and not rather by a serious, sound, and sincere performance of the same purchase, and procure honour to God, happineſſe to our selves, glory to God, grace, and goodneſſe to our owne soules?

5. Pray we therefore

First, With premeditation, taking unto us words, *Hos.* 14.2. and powring out our meditations before the Lord, *Psal.* 102.1. As meditation ought to goe before speech in preaching; so ought it in prayer also. The heart ought to proceede and goe before the mouth in pious performances, *Psal.*19.14. *Let the words of my mouth, and the meditations of my heart,* &c. *Matth.* 12.25. *A good man out of the good treasure of his heart bringeth forth good things.* As filling goeth before emptying of vessels, so the heart, soule, minde, and spirit in prayer must first bee filled with good thoughts, motions, desires, meditations, and affections. Prayer therefore is no lip labour, nor a lasie worke; but painefull, even a breaking up of a mans heart, and a powring out of his soule. *Whether wee pray, or preach* (saith one) *wee ought not to come wildly, and unadvisedly to those sacred workes, beating the aire with empty words, and seeking our matter up and downe, as* Saul *his fathers asses; but furnished, and prepared to our businesse with sufficient meditation. I never shall perswade my selfe that the exactest industrie which either tongue or pen can take in the handling of his workes can displease God.*

Have we therefore such fore-hand thinking meditations which concerne

1. Our miseries, pressures, and distresses.

2. Our manifold sins and iniquities, occasioning the same, yea deserving all Gods judgements threatned or inflicted, That from these two may flow contrition for sin, hatred and indignation against the same.

3. Gods anger arising of them, and his strict justice provoked by the same, these meditations procuring and producing feare, dread, and reverence of the divine Majesty.

4. Gods mercifull promises, and gracious properties, these forcing and filling the faithfull and feeble soule with faith, hope, joy, and comfort, *Psal.*77.6,7,8.

Society of Saints, p. 141.

Secondly, With those necessarie ingredients of purity, *&c.* (for tainted affections will marre good Orisons) of which

which I have spoken in my Discourse of the Society of Saints.

Thirdly, And with a dutifull and diligent marking and observing the fruit, and event of our prayers: not dealing with our petitions as fooles and children doe with stones and such like toyes darting and flinging them into the ayre, not regarding what becomes of them, or how they fall: But like wise, and wary suiters in Kings courts, who oft renue againe and againe their petitions, and alwaies waite and expect whether they shall speed, And if not, why

1. That not finding such desired successe as wee wished and expected, our prayers not prevailing as we supposed, we may imitating the Saints of God in like case

1. Be feelingly sensible of such repulse, and mournefully grieve and sorrow for the same. *Psal.* 28. 1. *least if thou heare not I become*, &c.

2. Submissively discusse, and humbly desire to know the cause of the Lords forsaking us, *Psal.* 22. 1. *My God, my God, why*, &c.

3. Diligently sift our selves, and search out the cause (with *Saul* imitable in this) why God doth not graciously answer us, 1 *Sam* 14. 28.

4. Resolutely resolving to renounce and for ever to relinquish that make-bate betweene God and us, though it be a darling delightfull *Ionathan*, 1 *Sam.* 14. 39.

5. And having found out this troubler of our peace, and hinderer of our prayers mortifie the same without mercy or compassion, *v.* 44. *Iosh.* 7. 25.

Thus searching, and trying our waies, as to turne againe to the Lord, *Lament.* 3. 40.

And that perceiving by experience our poore petitions and weake prayers to find gracious and favourable acceptance at the throne of grace, and to have prospering successe, we may be instigated, enlivened, and inflamed

1. To glorifie, and give honour to our good and gracious God, *Psal.* 50. 15.

2. To forsake, and for ever to abandon the service, yea slavery of sin, and the Satanicall society of sinfull sonnes of

Beliall, *Psal.* 6. 8. the profest enemies of the Lord Iehovah.

3. To love the Lord, who hath beene so favourable as to heare our voice and our supplications, *Psal.* 116. 1.

4. And to be more resolute, and ready to pray: good pay encourageth to worke cheerefully and constantly. Liberall, and bountifull benefactours win, and allure constant, and continuall cravers. The Lords readinesse to heare did animate *David*, and should us likewise to persist resolutely and constantly in prayer, *Psal.* 116. 2.

SECT. 2.

Why we should pray for Kings and all that are in authority, and for what, why for Pastours and for what, why for our Children, and why also for enemies.

THus pray we not onely for our selves, but also for all men, 1 *Tim.* 2. 1. namely which are capable of such gifts, graces, and good things which we pray for: Three sorts are uncapable of the graces Gods people petition principally for. To wit, The damned in hell. The dead in Christ, and the desperate impenitent sinner, who sins the sin against the Holy Ghost, and therefore these are not to be prayed for.

1. The damned are capable of no grace, no good, no mercy, no favour. *Dives* desired but one drop of water to comfort and coole his tongue burning and broiling in those intollerable and infernall flames, and could not obtaine so small a favour.

2. The dead in Christ are destitute of no grace, goodnesse, freedome, favour, honour, or happinesse, they enjoying to all eternity such and so many glorious blessednesses, that the heart of man cannot conceive or imagine, much lesse can the tongue of men and Angels expresse, and declare the same.

To pray for the first sort of these is frivolous, and fruitlesse. To pray for the latter is needlesse, and unnecessary; and impossible to doe good to either.

To

To pray therefore for either is sinfull, and unlawfull; because unnecessary and unprofitable, because it is not of faith: for faith, and every article of faith must be grounded upon Gods Word and Canonicall Scripture. But to beleeve that the dead are to be prayed for is not grounded on the sacred Word of God, there being in the Canonicall Scripture to warrant the same neither Testimony or precept, Example or practise, Promise of reward, nor punishment threatned for the neglect thereof.

Therefore such prayer is Impious, because no where warrantable. Hurtfull (because sinfull) to the petitioner. Needlesse if in heaven. Vnprofitable if in hell. Impossible to doe good whereseever therefore not of faith, and utterly unlawfull.

3. The desperate living capable of some earthly, corporall, temporall favours: but of no heavenly, spirituall, or eternall grace, we may not pray for any such in their behalfe, but onely for those other whereof they are capable: thus *Moses* for *Pharaoh*, the Prophet for *Ieroboam*, 1 *King.* 13. 6. *Moses* was so farre from praying for, that he prayed against the cursed conspiratours, *Numb.* 16. 15. The Lord forbids *Samuel* to mourne for *Saul*, 1 *Sam.* 16. 1. *David* prayes against the wicked, *Psal.* 5. 10. 59. 5. And Saint *Iohn* telleth us there are sinners for whom we should not pray, 1 *Iob.* 5. 16. But it being Gods prerogative to know who are his, 2 *Tim.* 2. 19. and although they doe oppose, God may give them repentance to the acknowledging of the truth, and to recover themselves, &c. 2 *Tim.* 2. 25, 26.

Take wee heed that we pray not against, no not wicked men.

1. Pray we may against the cause of a wicked man, not his person, he being a brother.

2. Pray we may against the plots of private enemies against us, not against themselves, 2 *Sam.* 15. 31.

3. Pray we may, and must against the whole body of Satan, *Iudg.* 5. 31. *Psal.* 129. 5.

4. Pray we may against some notorious member of Satan, namely

1. If

1. If not as our, but Gods enemies, shunning carnall desire of revenge.

2. If they are knowne to be incurable.

3. We aiming at Gods glory, that it may shine; his children bee bettered; not simply wishing the destruction of the person.

5. Pray we may against them conditionally, namely, rather that they may perish, then any longer reproach God by malice, and hinder the salvation of many.

But to returne, and proceed.

Pray we for Kings, Princes, and all such who are in authority, 1 *Tim.* 2. 2.

1. That they may have Gods gracious favour, and needfull protection from all evill.

2. That they may have his good guidance, and divine direction in all their waies.

3. That they may abound in knowledge, prudence, wisedome, and discretion to know how to goe in, and out before their people; to understand how to judge them, and to discerne betweene good, and bad, 1 *King.* 3. 7, 8. 9.

4. That they may be furnished, and fitted to doe judgement, and justice, *Deut.* 1. 13. *Psal.* 2. 10. 72. 1. *Give the King thy judgements O God, and thy righteousnesse unto the Kings Sonne.*

5. That they may have fortitude, courage, and upright severity to punish transgressours with fit penalties, *Psal.* 101. 8. *Pro.* 20 8.

6. That they may have temperance, and not be given too much to pleasures, nor to profits, *Deut.* 17. 17. *Pro.* 31. 4. for these two have perverted many, 1 *King.* 12. 10.

7. That they may have discreet clemency to rule, and reigne over their people as their head, doing them good, and behaving themselves humbly towards them.

8. That they may be carefull of their subjects good, ruling over them for God, as deputies under another King; and therefore according to the will of God, that great King commanding good, forbidding evill; being carefull not onely of their

their bodies and estates, *Gen.*41.49. but also and especially of their soules and salvation. And therefore that they would,

1. Pray to God for their subjects, 2 *Sam.*14.17. 1 *Chron.* 29.18.

2. As also exhort, provoke, and stirre them up to religion, and pious performances, *Iosh.*23 2,6,8,11.

3. That they may be zealous for Gods glory, truth, and word, such who feare God; practising it themselves, and seeing that it be practised in their Courts and Countries.

For as well the knowledge as the practice of a righteous life is the speciall gift of God, and therefore to be begged of, and prayed for from him.

Likewise the knowledge and the practice of civill justice is a singular gift of God, by prayer therefore to be obtained.

And all Christian people are bound to pray for their Princes and Governours, that God would give them the fore-named kinds of judgement and righteousnesse, celestiall and civill, *Psal.*72.1. For justice is so necessary in Governours supreame and subordinate, that S. *Augustine* saith, *Iustice being removed, what are kingdomes save great robberies? — A certaine Pirate being taken, answered Alexander the great elegantly and truly; For when the King had asked the man wherefore he was so noysome to the seas? He with a bold stoutnesse answered, and why are you so dangerous to the world? But because I do it with a little ship am called a theefe; because you with a great fleet are called an Emperour.* And S. *Ambrose* makes this equivalent to all other vertues, saying, *Where wisdome is, there oftentimes is malice. Where fortitude, there oft times is anger. Where temperance, there is envy. Where upright dealing or justice is, there are all vertues.*

Augustin. lib.4. cap.4. de Civit Dei.

Ambros. de paradiso. cap.3.

The reasons to inforce people thus to pray in the behalfe of their Kings, Princes, and others in authority, are of great variety and validity, plentifull and prevalent, many and of great moment. *Motives.*

1. Thus to do is the prescript and command of our good and gracious God, our supreme and soveraigne Lord, *Jer.*29.7. *A præcepto.*

Seeke

Seeke the peace of Babylon, and pray unto the Lord for it. 1 *Tim.* 2. 1. *Pray for Kings, and all in authority,* &c.

Ab exemplo.

2. Thus doing we imitate the pious practises of Gods holy ones whom we ought to follow as they followed Christ. *We all* (saith *Tertullian*) *pray alwaies for all Emperours, that they may have a long life, a quiet government, a safe family, strong armies, a faithfull counsell, an honest people, a quiet country, and whatsoever are desired of men and Cæsar.* Yet were Emperours in those times tyrannicall persecutours. How unlike are the unchristian tenets and diabolicall damnable practises of our adversaries the Papists to these of the ancient Fathers and the Primitive Christians. Heare one of them speake, *Ioannes Mariana* in a booke of his dedicated to *Philip* the third King of Spaine, printed by authority. He commends the fact of *Iames Clement* a Dominican Frier killing *Henry* the third King of France, calling it a renowned constancy of heart, a memorable noble act—againe, the King being slaine, he raised to himselfe an excellent name—againe, speaking of the weakenesse of his body, he saith, a greater power did strengthen his forces and courage. Before he saith, that the Monk was resolved by their Divines with whom he consulted, that a tyrant may lawfully be destroyed. And he himselfe saith in the same Chapter, that if Princes oppresse the common-wealth, if they are intolerable with vices and filthinesse, they may not onely lawfully, but also with praise and honour be destroyed. Excellently therfore saith our Church in a prayer, to be said on the fift of November, *Whose religion is rebellion, whose faith is faction, whose practice is murthering of soules and bodies.*

Tertul. Apol. cap. 30. p. 661.

Marian. de Rege & Reg. instit. cap. 6. pag. 33, 34.

A necessario.

3. This is a matter of important weight and urgent necessitie; for,

1. No King, Prince, or Potentate hath these gifts or graces of himselfe, but by grace and inspiration from above, *Iob* 32. 8, 9. *The inspiration of the Almighty giveth understanding, great men are not alwaies wise, Eccl.* 3. 16. 5. 8. 10. 5. *Ier.* 15. 17. *Every man is brutish by his knowledge.*

2. None can give these graces and excellent endowments but God onely, who bestowes them upon those who ask him,

Iob

Iob 38.36. *Who hath put wisdome in the inward parts, or who hath given understanding to the heart!* 28.12. *Where shall wisdome be found?* &c. *Whence then commeth wisdome? and where is the place of understanding?* Vers.20. *God understandeth the way thereof,* &c. 23. It is Gods blessing which makes all thing prosperous and successefull, *Psal.*127.1. It is he that giveth salvation unto Kings, *Psal.*144.10. It is he who leads in the way of righteousnesse in the midst of the paths of judgement, *Prov.*8.20. A just waight and ballance are the Lords, all the waights of the bag are his worke, 16.11. Mans goings are of the Lord, *Prov.*20.24. The Kings heart is in the hand of the Lord as rivers of waters, he turneth it whithersoever he will, *Prov.*21.1. Yea every mans judgement commeth from the Lord, 29.26.

3. After he hath given he often takes away againe, as from *Saul,* from whom the Spirit of the Lord departed, and an evill spirit from the Lord troubled him, 1 *Sam.*16.14. and withholds his grace of assistance, *Iob* 12.20. He removeth away the speech of the trusty, and taketh away the understanding of the aged, he powreth contempt upon Princes, and weakeneth the strength of the mighty. *Ier.*51.57. *I will make drunke her princes and her wise men, her captaines, and her rulers, and her mighty men, saith the King whose name is the Lord of hoasts.*

4. When these and such like graces are wanting in the government of Kings and Princes, subjects dare not complaine, check, controll or reprove them, *Iob* 54.18. *Is it fit to say to a King thou art wicked? or to Princes ye are ungodly?* Subjects neither can nor ought to correct their Princes.

Nec valent nec debent castigare.

5. Where they be wanting, Kings and great men are wicked, and all things go to wracke and ruine in a countrey and common-wealth, *Prov.*11.11,14. *By the blessing of the upright the city is exalted, but it is overthrowne by the mouth of the wicked. Where no counsell is the people fall.* 29.4. *The King by judgement establisheth the land, but he that receiveth gifts overthroweth it.* 31.5. *Lest they drink and forget the law, and pervert judgement of any of the afflicted. Eccles.* 10.16. *Woe to*

thee

thee O land when thy King is a child, and thy Princes eat in the morning. Lewd Governours are like leaking ships which drowne all.

Ab utili.

4. These and such like gifts and gracious endowments do inestimably enrich and ennoble the parties themselves with God and man: confirme and establish their Thrones and Scepters, and make their subjects unspeakably glad some and gratefull. For,

1. *A King that sitteth in the throne of judgement chaseth away evill with his eye, Pro.* 20 8.

2. *The throne is established by righteousnesse, Pro.* 16. 12. *Yea righteousnesse exalteth a nation,* 14. 34. *Take away the wicked from before the King, and his Throne shall be established in righteousnesse. Prov.* 25. 5. *The King by judgement establisheth the land, Pro.* 29. 14.

3. *To doe justice and judgement is more acceptable to the Lord than sacrifice, Proverbs* 21. 3. *In these things,* namely, *in exercising loving kindnesse, judgement and righteousnesse in the earth, I delight, saith the Lord, Ieremie* 9. 24.

4. These bring shelter, succour and safety to subjects, *Isa* 32. 16, 17, 18. *Then judgement shall dwell in the wilderneſſe, and righteousnesse remaine in the fruitfull field, and the worke of righteousnesse shall be peace, and the effect of righteousnesse quietnesse and assurance for ever; and my people shall dwell in a peaceable habitation, in sure dwellings, and in quiet resting places, Ieremy* 7. 5, 7. 22. 15, 16. *Did not thy Father eat and drinke, and do judgement and justice, and then it was well with him? Hee judged the cause of the poore and needy, and then it was well with him,* &c.

5. *A divine sentence is in the lips of the King, he shall not transgresse in judgement, Prov.* 16. 10.

6. *A King that sitteth in the throne of judgement scattereth away all evills with his eyes, Proverbs* 20. 8. *A wise King scattereth the wicked, and bringeth the wheele over them, Pro.* 20. 26.

7. *Mercy*

7. *Mercy and truth preserve the King, and his Throne is upholden by mercy*, Pro. 20. 28.

8. Where these gifts and graces are, there is health, strength, safety, delight, and the blessing of goodnesse, *Prov.* 24. 5, 6, 25.

9. And so they are a meanes likewise to prop up and preserve the common-wealth: For, *By a man of understanding and knowledge the state of the land shall bee prolonged*, *Proverbs* 28. 2. Whereas, *The Prince that wanteth understanding is a great oppressour*, *Proverbs* 28. 16.

10. From these do flow the constant and comfortable continuance of a country, the majesty and maintenance of a kingdome, *Pro.* 28 2. 29. 4.

11. By meanes of these Princes and Potentates prolong their dayes, *Pro*, 28. 16. procure health, *Pro.* 24. 6. and prosperity, *Ier.* 22. 15, 16.

12. Subjects live joyfully (as we do this day) rejoycing when the righteous are in authority, *Pro.* 29. 2. In peace, piety, and honesty, 1 *Tim.* 2. 1, 2.

5. Diverse and dreadfull are the effects and consequents of evill and unjust government. *Ab inutili.*

1. In regard of the Governours. For,
   1. They will keep evill servants, *Pro.* 29. 12.
   2. They will transgresse for a trifle, *Pro.* 28. 21.
   3. They will pervert judgement, *Pro.* 17. 23. 31. 5.
   4. They oppresse the poore, *Pro.* 28. 15, 16.
   5. They are in danger of cursing, *Pro.* 24. 24.
   6. They will be contemned, *Pro.* 18. 3.
2. In regard of the people or subjects. For,
   1. They shall sigh and mourne, *Pro.* 29. 2.
   2. They shall feare and flie, *Pro.* 28. 28.
   3. They will hate and curse, *Pro.* 24. 24.
   4. They will despise and contemne, *Pro.* 18. 3.

   } so miserably offend.
3. In regard of the countrey.
   1. It shall be wofull, *Eccl.* 10. 16.
   2. It shall be destroyed, *Pro.* 29. 4.

3. It shall be consumed, *Ier.* 21.12. *Amos* 5.6,7.

4. It shall be desolate, *Mica* 3.9, 10, 11. *Sion for your sake shall be plowed*, &c.

6. Such as the Princes and principall men are, such will the people themselves be, either in truth, or in semblance and shew. If not in practice, yet in profession. For as all inferiour bodies are ruled by the Moone, all the Starres are lightened or darkened by the Sun; all celestiall bodies caried as the first mover, so subjects generally as their Princes. As the rivers tast of their fountaines or springs, so people of their Princes properties. As members are ruled by their head, so people by their Princes. As children by their parents, as servants by their masters, so subjects by their Soveraignes. Such as is the Prince, such will the people be, is an ancient saying.

Scilicet & vulgus manant exempla regentum

[a] *Citizens are wont to be such in the common-wealth, as are their Princes*, saith *Plato*.

[a] *Tales solent esse in Republicâ cives, quales sunt principes.* Plato in Epist.

[b] *Men for the most part do usually looke upon the conversation of their Prince*, saith *Herodian*.

[b] *Solent plerunq; homines vitam principu intueri.* Herodian.

[c] *The whole world is disposed to the example of Kings*, saith *Claudian*. It is therfore more than needfull, of extraordinary waight and moment, and of urgent necessity, that we should pray for Kings and all in authority over us.

[c] *Regis ad exemplum totus componitur orbis.* Claudian.

1. Not onely if they were vile and wicked, *Gen.* 20.7, 17. 47.7. *Exod.* 8.30. 1 *Sam.* 16.1. *Dan.* 6.21. 1 *Tim.* 2.1,2.

2. But also that we should powre out our hearts and soules unto the Lord, that we should be constant, continuall and importunate petitioners at the throne of grace for our godly kings and governours, *Ios.* 1.17. 1 *Kin.* 1.3. *Psal.* 20.1. 72.1,15. and that fervently, instantly with zeal and earnestnes, for even the strongest, the wisest, wealthiest and most godly Princes and Rulers have need of their peoples prayers for the safety of their persons, soules and bodies, as also for the good successe of their government, *Psal.* 72.1,15. 118.25.

What and if therefore not onely diverse deboist and licentious, riotous and tosse-pot swinish drunkards who oft times drinke their wit out of their heads, their health out of their bodies, and God out of their soules, had rather drinke day after

day

day, and night after night a whole moneth together the Kings Majesties health, than pray in fervency and privacy one houre for the same: But also many more moderate men deem it true devotion to drinke hourely and openly beyond excesse for the Kings health and welfare, and a part of precisenesse to make a conscience of praying constantly and privately for the same, and therefore they for their parts make drinking of healths a principall part of their devotion and piety towards higher Powers, and to go in lieu of their prayers in private for them, thinking they have manifested more really and truly their love, piety, service and duty unto them, and done them more and reall good honour and service in carousing and quaffing of their healths, than if they had prayed for them: As if great men had more need of healthings than of prayers, or as if healths were the best prayers they could put up for them, or the best and most acceptable sacrifices they could offer up to God in their behalfe. When as in truth (although many vilifie and upbraid, deforme and deride, scorne and scoffe at, disparage and disgrace all such who will not roare and revell, quaffe and carouse, play the good fellowes, in the worlds language, and health it, they being reformed and reclaimed from their drunken courses and company, taunting and taxing them of unmannerly unsociableness, singular stoicisme and surlinesse, disdainfull and discontented discourtesie and degenerousnesse, proud and pragmaticall peevishnesse, rusticall rudenesse, coy and uncomplementall clownishnesse, humourous and scrupulous perversnesse, of factious indiscreet over-scrupulous precisenesse) these heathenish healths are but the panders, bawds and attendants to intemperance, excesse and drunkennesse. These were a part of the Divels homage, sacrifice and service at the first, and had him for their Authour, as saith S. *Augustine* and S. *Basil*.

I intreat you (saith S. *Augustine*) *and adjure you by the dreadfull day of judgement, that you would banish when you feast together that filthy custome of drinking, by which in a large measure without measure three by three willing or unwilling are wont to drinke, as being the poyson of the Divell:* *Aug. de Tempore Serm. 232.*

for that unhappy custome doth yet remaine as a relique of Pagans; and whosoever shall practise this at his owne or other mens feasts, let him not doubt but he hath sacrificed to the Divell. S. *Basil* also in his Sermon against surfeiting and drunkennesse, shewing the drunken healths and rounds which were in use among the pot-companions of his times, not much differing from ours, saith a little before: *They have the Divell the authour of that law, and sinne the reward of the victory.* These are condemned, and long since cryed downe by the ancient Fathers and others, *Augustine*, *Basil*, *Ambrose*, and others. S. *Ambrose*, the corrupt, cursed, and common custome of swaggering Belials in their hellish humours. *Let us drinke to the health of the Emperour, say they, and whosoever pledgeth not his health, let him bee guilty of devotion. A fantasie of pious devotion. Let us drinke for the health of the armies, the prowesse of the Earles, for the health of children,* &c.

Amb. cap. 17. de Helia & jejunio.

These are such an indignity to good and holy men, that they desire not to have others drinke or pledge their healths. For, (as Saint *Augustine* saith) *None can offer a greater indignity to the holy Angels and holy men, than they who by drinking in their names doe assay to kill their soules.* For, in so doing, they do make such the patrons, causes, and occasions of their drunkennesse and riot. Yea, their healths and names are made a common prologue and passage, an ordinary shoe-horne and usuall inlet unto, and a frequent plea and patronage to beare out, and a not unusuall apologie to extenuate, if not excuse the excesse, intemperance and drunkennesse of roaring ruffians, and of loose and beastly drunkards.

Aug. Serm. 23. de Tempore.

Yet (these being supreame and soveraigne supporters in this our warfare to stablish and sustaine the kingdome of the Lord Iesus, the womans seed, and to supplant and subvert the Serpents side or Satans kingdome) let us like loyall, loving, religious and obedient subjects, drinke for our owne health, and never surcease to sollicit, but with all sedulity and diligence petition at the throne of grace, and heartily

pray,

pray for his Majesties health and happy raigne, and for all that are in authority, that they may not bee weaker or worse than in former times and ages, that they may not be wanton and wilfull, secure and careleſſe, but valiant and warlike ruling with ſtrength, vertuous and wiſe, ruling by reaſon and righteouſneſſe. Pray therefore and ſay, *Give the King thy judgement O Lord, and thy righteouſneſſe to the Kings ſonne*, &c. *Pſalme* 72. 2. *And for all that are in authority, that under them we may* (as indeed we do) *lead a peaceable life in all godlineſſe and honeſty*, 1 *Tim.* 2. 2. Theſe who are in authority being of great uſe, and in place to do moſt good.

2. Pray we for Paſtours and Preachers, the Meſſengers of God and Miniſters of his Word.

1. Before their ordination, powre out our petitions before the Lord to ſend faithfull labourers, not lither and licentious loyterers into his vineyard, *Matth.* 9. 23. Hence was it that the Church ordained Ember Weekes immediately before the times of ordination, that people ſhould faſt and pray for able and approved, pious and painefull, good and gracious guides to be ſet over the Church of Chriſt which he hath ſo dearely bought.

2. At the ordination and when they are admitted we are to pray: Thus the Apoſtles *Paul* and *Barnabas* were ſeparated for this waighty work by faſting, prayer, and laying on of hands, *Acts* 13. 3.

3. After their ordaining alſo we ought to pray for them, *Epheſ.* 6. 19. *Pray for me. Col.* 4. 3. *Withall praying for us.* 1 *Theſſ.* 5. 23. *Brethren pray for us.* 2 *Theſſ.* 3. 1. *Brethren pray for us*, that we may be fitted and furniſhed with all abilities, gifts and gracious endowments needfull for our ſo excellent, eminent and difficult calling: for we watch for mens ſoules, *Heb.* 13 17. And who is ſufficient for theſe things, 2 *Cor.* 2. 16. As alſo with fidelity and painefulneſſe in the uſe and imployment of the ſame.

Pray for us, that our greateſt deſires may be ſtore of ſpirituall gifts, 1 *Cor.* 14. 1. to do good in profiting the people, ſa-

ving our own soules and those who heare us, 1 *Timoth.* 4.16.

Pray for us, that we may esteeme it our greatest dignity to do service to the Church and people of God, 1 *Corinth.* 14.3. *Eph.*4 11,12.

Pray for us, that we may be assured our best service we can do to our people is to preach the Word aright, admonish, reprove, exhort and comfort them: to pray for them, to administer the Sacraments, to catechise, to conferre with them, to give them good example: and therefore that we may stirre up our selves to be most painfull, patient, constant and chearfull in these pious and principall performances, 1 *Cor.* 15.10.

Pray for us, our calling being very difficult in regard of our waighty worke; which is to quicken such as are dead in sinne, to strengthen the weake, encourage the feeble and faint-hearted, to comfort those that are troubled in conscience, to stand against all adverse power. And we being men subject to like passions that other are, *Acts* 14.15. And we having no ability nor aptnesse to performe our ministeriall function, except it be given us, 2 *Cor.* 3.5,6.

Pray for us, that we may be apt to teach, 1 *Tim.* 3.2, being furnished with matter worthy to be uttered, and with a faculty and facility well to utter the same.

Pray for us, that such gifts and graces as God hath bestowed on us may be bettered, continued, and successefull.

For if we be faithfull in our functions, we must be sure most of all to be opposed by Satan and his complices, *Zac.* 3.1. *Luk.* 22.31. Satan well knowing that the way to scatter the sheep is to smite the shepheard, *Zach.* 13.7. that the way to rout the army is to discomfit and put to flight the chariots and horsemen. And our failings are so dangerous, that those amongst us that perish, perish not alone, 2 *Pet.* 1.1,2. many being drawn into perdition with Ministers who are corrupt in life or doctrine

3. Pray we for our children, *Gen.* 9.27. 27.27, 28.48.15,16. 2 *Sa.* 12.16. 1 *Chro.* 29.19. *Give unto Salomon my son a perfect heart. Iob* 1.5. *Iob sanctified his childrē*, &c. Would *Cornelia* visit ŷ temples for her sons *Tiberius* & *Caius*, & offer sacrifices to the gods, for such was the miserable blindnes of those profane people

people bereft of the comfortable knowledge of the wayes of life, and groping grosly in those dangerous and deceitfull paths of paganisme) they being in the wars of Africk. For thus she saith in an epistle she wrote to them. *Your father bequeathed you nothing but weapons, and from me you shall inherit nothing but books, for I had rather leave my children good doctrine whereby they may live* (mark this we who are Christian parents) *than evil riches wherby they may perish, I do not cease to visit the temples for your own health, nor yet to offer sacrifice to the gods for your honour.* If therfore (I say) *Cornelia* a poore seduced Heathen, led by the dark and duskish light of nature only, would constantly and carefully visit the temples for the health & happinesse of her sons, would continually and inceſſantly sacrifice to the gods for her childrens honour, when alas all her performances were not only frivolous and fruitlesse, but also vile and vicious: for the temples which she visited were the temples of the Divell, and those sacrifices which she offered were likewise to the Divell. How much more should we stirre up our selves to sollicit the Lord of hosts for our children by fervent, frequent, and faithfull petitions, they incountring with, and being environed about with such like fierce and fraudulent foes, themselves being so fraile and flexible, and prayer to our good and gracious God being so powerfull and prevailing.

1. You therefore who resolve to enter into the honourable estate of mariage, let your first entrance into the same be seasoned and sanctified by prayer to God. For,

1. This is just and equall in regard of the precept, not only in generall, *Col.* 3. 17. to do all in the name of the Lord Iesus, &c. but also in special, mariage being one of those things which are sanctified and seasoned hereby, 1 *Tim.* 4. 5. But also in regard of the pious practises of *Abrahams* religious servant, *Gen.* 24. 12. *Rebekahs* friends, V. 60. *Isaac*, *Gen.* 28 2, 3. the elders of Ephrata, *Ruth* 4. 11, 12. and of God himself who blessed *Adam* and *Eve* when he joyned them together in this communion, *Gen.* 1. 28.

2. This is of important and urgent necessity, all things being vaine without Gods blessing, *Psal.* 127. and children being his free gift.

3. This being very forcible & availing, *Ps.* 128. A good beginning makes way for a good ending. If the first fruits are holy so are the branches. *A love principium*, could the Heathen say.

4. Grace and nature requiring this, marriages are monstrous, and they are headlesse weddings where prayer is wanting.

2. Bearing of children being a blessing of God, it is to be begged at his hands in prayer, *Ruth* 4.11. like *Rahel* and *Leah*, namely in readinesse to yeeld to their husbands in all good things, in fruitfulnesse and bearing of children to God, *Gen.* 1. 28. & 15.3. & 24.60. *Psal.* 127.3,5. & 128.3. *Zach.* 8.15.

1. These being as grapes to vines, grasse to meadowes, flowers to a garden, corne to fields, and fishes to the sea.

2. These being the building of a mans house, *Gen.* 16.2. *Deut.* 25.9. *Ruth* 4.11. 2 *Sam.* 7.11,12,27. and therefore the Hebrewes derive Ben of Banah to build. Loving children are the building of their parents.

בנים בן

3. These being the prime possession of parents, their chiefe heritage and inheritance, *Gen.* 4.1. I have possessed a man of the Lord. *Psal.* 127.3. An inheritance.

קניני of נחלת of

4. These being an ornament to their parents, being

1. As arrowes keen and sharpe in the hands of a mighty man: And therefore as a quiver of arrowes did adorne and accommodate an archer and a man of warre, so do children their parents, *Psal.* 127.

2. As olive plants, some higher some lower, some lesser some bigger, some younger some elder, deck and beautifie a seminary, so children are a glorious ornament to those families from whence they are as from nurseries bestowed into the world.

3. As carved and polished stones and pillars of the Temple, which were not onely profitable to uphold the whole fabrick, but being finely hewen, curiously and cunningly wrought, did decke, adorne, and beautifie the materiall Temple, so children well brought up and educated, did build up and polish the spirituall Church of God: and as it is a credit to a gentleman to have a company of tall fellowes to wait on him, so it is

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an ornament and credit to a man to have a company of well-nurtur'd children.

5. These being as fruit to trees, therefore called the fruit of the wombe, *Deut.* 28.4. *Psal.* 28. 3. & 132. 11. Fruit they are, because they are derived and descended from the bodies of parents, as fruit springs from a tree. They are also delightfull to parents as fruit is to our taste and mouth. The more fruitfull a tree, the more blessed in our esteeme. So children and childrens children are a great blessing, *Psal.* 128.6.

6. These being such favours that the having of them is a blessing.

1. In nature, which teacheth all creatures to seek the procreation of their kind, men naturally desiring them when they are wanting, greatly affecting them if enjoyed, & much lamenting the losse of them, these being the works of nature in us.

2. In grace, whether they are good or bad grace teacheth us to esteeme them a blessing,

1. If good and gracious, for then not onely a mans name is hereby continued upon earth, his substance remaineth in his name, the common-wealth by him is furnished with good members, but also the mysticall body of Christ is hereby inlarged and augmented.

2. If evill, for then the justice of God is glorified in their destruction, and they may be the progenitours of pious persons. This nature teacheth not.

Yea these are such a blessing, that the want of them was esteemed formerly a curse and a reproch, *Gen.* 30.23. & 20.18. 1 *Sam.* 1.6. *Judg.* 11.38. *Luk.* 1.25. Men should not murmure at, or mislike the increase of children as a burden, for thus to do is an evident argument of a distrustfull and desperate minde, 2 *Kin.* 4.43. *Ps.* 147.9. *Mat.* 6.26. & 16.31. But wanting they are to beg them of God who openeth the barren wombe, *Gen.* 15.1. & 25.21. & 30.22. 1 *Sam.* 1.10. *Luk.* 1.13.

3. All married folk chiefly and principally ought to desire children for the increase of Gods Church and Kingdome. Pray they must that they may bring forth and traine up many children to the Lord, 1 *Sam.* 1.11. *Ps.* 128.3. & 144.12. one pearle

is more worth and farre better then many pebbles. One lambe than many wolves, one *Isaac* then many *Ishmaels*, one *Iacob* then many *Esaus*.

Desire we children therefore not onely to preserve and propagate our name and memory on earth which sinners may doe, *Gen.*11.4. 2 *Sam.*18.18. *Matth.*5 46. but to build the house of Israel, to amplifie and enlarge the Church of God

1. And therefore men and women should bee carefull conscionably to marry in the Lord, *Gen.*6 2,4. *Nehem.*13.24. 1 *Cor.*7,14,39. The prophanation of marriage is the fountaine of pollution, sin and wickednesse, and consequently of shame and confusion both in Church and Common-wealth, in religion and pollicy. And one speciall prophanation is when choice is made according to lust rather then law, reason, wisdome, discretion, Religion, *Gen* 6.2.

2. They should use sobriety and chastity in marriage, *Heb.* 13.4. 1 *Tim.*4.5.

3. They should traine up and teach their children true religion timely, *Pro.*22.6.

4. As also pray without ceasing to God for them. This was a meanes which being prescribed and practised by *Monica* Saint *Augustines* Mother, freed him from those sottish seducements and horrible heresies of the Manichees into which he was deepely plunged, for thus he writes. *For almost nine yeares were finished in which I was tumbled in that mudde of that bottomelesse pit, and in the darknesse of false-hood, when I attempted to arise I was more dangerously hurt. But when that chaste, pious, and well advised widdow, such as thou dost love, being now doubtlesse, more cheerefull in hope, yet not more unfruitfull in mourning, did not cease at all times of her prayers to bewaile to thee of me, her prayers came before thee, and yet thou didst as yet suffer me to be rolled and enwrapped in that darknesse.* When afterwards as he saith, his Mother intreated a certaine Bishop to vouchsafe to talke with her son to refute his errours, to shew him the evills hee had learned, and teach him good; the Bishop refused, telling her I was yet unteachable, because I was as yet puffed up with the novelty of the

August. confess. lib.4. cap. 11.

Chap.12.

the hereſie, and had diſquieted many unlearned with very many doubts. But let him alone (ſaith he) and continue praying to God for him, and he himſelfe by reading will finde what that error is, and how great that wickednesse is—ſhe not reſting herewith ſatisfied, but ſtill urging him by intreating him more and plentifully weeping, that he would ſee mee and reaſon with me, *hee beeing forthwith diſpleaſed with wearineſſe. Depart from me* (ſaith he) *aſſure as thou liveſt it cannot be that a ſonne of ſuch teares ſhould periſh.*

What and if many blackmouthd Belials and Bedlam parents, breath and belch out againſt their children in rage and fury, yea oft times with

1. Much bitterneſſe and blaſphemy cruell curſings; Little conſidering that ſuch evill ſpeeches are the badge and brand of wicked men, *Pſal.*10.7. his mouth is full of curſing, *&c.* who ſhall be turned into hell, *Pſal.*9.17.

2. Little conſidering that as they love curſing ſo it ſhall come unto them, and as they delight not in bleſſing ſo it ſhall be far from them, *Pſal.*109.18.

3. Little conſidering that not onely curſing of God himſelfe, *Levit.*24.11,15. an horrible blaſphemy. Kings Gods deputies on earth, *Eccl.*10.20. Rich men, *Ibid.* Rulers, Iudges and Magiſtrates, *Exod.*22.28. *Act.*23.4,5. Parents, *Exod.*21.17. *Pro.*20.20. The deafe, *Levit.*19.14. Enemies, *Iob* 31.30. and of all others in particular: But that all manner of curſing is forbidden, and condemned in the word of God, *Rom.*12.14. *Bleſſe but curſe not. Iam.*3.9,10. *Curſe*, &c. *theſe things ought not ſo to be.*

4. Little conſidering that ſuch hideous and helliſh language manifeſtly declareth, not onely their barbarous and bloody curſed cruelty towards their owne children, whom they have not onely poyſoned and polluted with originall corruption, but alſo with many actuall tranſgreſſions, by their noyſome negligence and execrable example. But alſo their owne diabolicall and divelliſh diſpoſition and condition, their filthy hearts fuming up ſuch infernall fury and their graceleſſe and godleſſe ſpeeches, ſmelling and ſavouring of

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the fire and brimstone of the bottomelesse pit.

What and if divers careleſſe parents ſatisfie themſelves as having ſufficiently if not ſuperabundantly done their devour in this particular towards their children, if they now and then curſorily and careleſly, idly and inconſiderately give them a conciſe formall & complementall God bleſſe thee. Miſtake me not I pray, as if I diſallowed of children asking parents bleſſing, or of parents bleſſing their children, either of that kinde of bleſſing whereby they beſtow temporall and tranſitory favours on them, like *Calebs* bleſſing his daughter, *Iudg.* 1.15. or of that other when they wiſh and pray for good things to them, ſo as *Iſaac*, *Iacob*, *Iob*, and others bleſſed their children. It is the thing I preſſe and perſwade unto. Onely I deſire that men would not make that a matter of complement which is of great conſequence and ſhould be a matter of conſcience: that they would not ſlubber over and ſlight duties requiring our moſt ſelect and ſerious ſedulity: that they would not frivoloufly trifle over ſuch duties for forme and faſhion ſake, which crave our moſt inſtant and intentive fidelity, frequency, and fervency and our exacteſt indeavours: that they would not reachleſly reſt ſatisfyed in giving now and then a God bleſſe thee more out of cuſtome then conſcience to them for whom they ought to ſupplicate and ſollicite without ceaſing: powre out their moſt pious and patheticall petitions and importune the Lord Iehovah with fervour and frequency. For

1. Muſt we pray for all men, 1 *Tim.* 2.1. how much more for our children whom we have infected and poyſoned, diſtained and defiled with the contagious loathſome leproſy of ſin, which nothing can cure; with the foule and filthy abominations which nothing can waſh away ſave the precious blood of that immaculate Lambe Ieſus Chriſt.

2. Muſt we indeavour to doe them all the good we poſſibly may and can.

Firſt, Not onely concerning bodily and temporall bleſſings and benefits.

Firſt, by feeding and foſtering, protecting and preſerving, cloathing and comforting, lodging and defending them, *Gen.*

31.

21.7,8. *Deut.*1.31. 1 *Sam.*1.23. 1 *King* 17.12. *Iob* 31. 18. *Psal.*22.9. *Isa.*66.12,13. *Cant.*8.10. *Luk.*11.11,12.& 15.22. *Heb.*11.23.

Secondly, by providing aforehand with foreseeing provident consideration.

1. Meanes of maintenance, *Gen.*25.5. 1 *Tim.*5.8. and therefore ought to teach and traine them up in some honest art, science, trade or occupation whereby to live and profit the Church or Common-wealth, 1 *Sam.*17.33. *Zach.*13.5. *Mat.* 4.21. and in such whereunto they are fittest, being most suitable to their naturall inclination and personall endowments: appropriating and applying the best guifted to the most selected service, *Exod.*13.2. 1 *Sam.*1.11. preferring the eldest before the rest in regard of patrimony or inheritance, except they bee riotous wicked and stubborne, *Deut.*21.15,16, 17. 2 *Chron.*21.3. *Luk.*15.31. Yet not so farre forth as to bequeath bountifully to them, to support their state, and maintaine their greatnesse and gentility, and leaving to the rest little or nothing, save some light title as Master or Mistrisse to live withall.

2. Comfortable commodious and convenient marriages, *Gen.*21.21. & 24.3,4. & 28.1. & 34.4. & 38.6. *Iudg.*14,3. *Ruth* 3.1. yet with their own mutuall consent and agreement, *Gen.*24.57,58. *Num.*36.6.

Secondly, But also yea and infinitely much more concerning the procuring, possessing, and preserving those holy and heavenly, sacred and sanctifying spirituall soule-saving gifts: Gleefull and gladsome garnishing graces of Gods spirit.

1. By teaching them true religion and the saving sacred knowledge of our God, *Deut.*4.9. & 6.7. & 11.19. *Exod.* 10.2. & 12.26,27. *Gen.*18.19. & 28.1,2,3. & 48.3,4. & 49.1,2. & 50.24. 1 *Chron.*28.9. 2 *Tim.*3.15.

First, This being a matter of moment and importance, and of urgent necessity in regard of them, for

1. They are borne blind, *Iob.*3.6.

2. They naturally cannot see the kingdome of God, *Psal.* 119.18. *Rev.*3.17.

3. They

3. They cannot perceive the things that be of God, 1 *Cor.* 2.14.

4. They may be compared to the beasts that perish, *Iob* 11. 12. *Psal.* 32.9. & 49.20.

Secondly, This being a meanes much to honour, advance, and dignifie them.

1. Knowledge being part of Gods image, *Col.* 3.10.

2. And a chaine or ornament about their necks, *Pro.* 1.9. & 4.8,9.

Thirdly, And wonderfull commodious, profitable and advantagious.

1. This giving light unto their eyes, *Psalme* 19.8. & 119. 130.

2. This making them wiser then their elders, *Psal.* 119. 100.

3. This preserving them from errours and every evill way, *Pro.* 2.10,12,13. & 4.6. & 6.22.

4. This being a matter of rejoycing unto them, *Ieremy* 9.24.

5. This being and bringing life eternall, *Ioh.* 17.3.

6. This so farre excelling other knowledge, that in comparison thereof it is but dung and drosse, *Phil.* 3.8.

And therefore although many if not the most parents teach not, or if at all, yet teach slightly and sloathfully too too carelesly and and negligently their children.

1. Either in regard of the want of knowledge and ignorance of true religion which swarmes and abounds in them.

2. Or in regard of fond and false perswasions touching this duty wherewith they are possessed, that this and other soule-saving duties peculiarly properly and onely doe belong to the Minister.

3. Either in regard of Ministers negligence and ignorance in not incitating and exhorting them hereunto.

4. Or becausse of their owne sloathfullnesse, negligence or idlenesse.

Yet let us all beloved brethren teach our children, and that

1 Timely
1. That being timely seasoned herewith it may not depart from them, *Pro.* 22.6.
2. That mortality may not prevent them & us.
3. That we may gaine comfort to our consciences upon the discharge of our duties.
4. That delayes may not damnifie nor endanger them.

2 Truly, for
1. Gods religion can abide no mixture, it being pure and perfect.
2. The Arke and *Dagon* cannot stand together.
3. God and *Baal* cannot be worshipped together aright.
4. Christ and *Belial* have no agreement, 2 *Cor.* 6.14,15,16.

3 Discretely
1. Least they be dalled, dulled, amazed or confounded, through over-much, over-hard or over-long instructions.
2. Least they be discouraged or dismayed from going forward through difficulties discloſed unto them.

4 Diligently, for their wits are wandring and gadding, and their memories ficle and slippery.

5. And the nearer our end approacheth, the more let us apply our selves to instruct them carefully, *Deut.* 31. & 32. & 33. *Iosh.* 23 & 24. cordially and continually. Considering

1. The great and unspeakable losse of our mispent time past and gone, 1 *Pet.* 4.3.

2. The invaluable and inestimable gaine of time present, and pretious in redeeming the same by enriching our selves and others, *Psal.* 90.12. *Gal.* 6.10.

3. The lamentable lacke of time to come, the day of our life being worne and wasted, and the night of our death come when we cannot worke, *Pro* 6.8. *Iob.* 9.4.

4. The constant and conscionable care that should bee in us to continue in well-doing, *Matth.* 24. 46. *Romanes* 2.7.

5. The

5. The privi'edges and profits of our perseverance in piety and pious performances, *Rev.* 2.10.

6. The incessant and incredible growth in grace which should be, yea and is in us if we be such we seeme to be: as the Saints of God are and have beene, *Psal.* 92.12. *Rev.* 2.19.

All which expressely and earnestly incitate and exhort us hereunto.

Secondly, By counsell and advising, exhorting and perswading them to good things, *Gen.* 19.14. & 49.2. *Ruth* 3.3,4. 2 *Chron.* 22.3. *Pro.* 31 1,2,3. and earnestly without ceasing, calling upon them to continue and proceed in the true service of God, 1 *King.* 2.2,3. 1 *Chro.* 28.9,10. for as it is impossible to keepe flesh well savoured without seasoning, as it is impossible for fish to live without water; as it is impossible but that the rose should wither which is overgrown of thornes. So it is impossible that children which with many vices are assaulted and not succoured, but in the end they should be infamed and to the dishonour of parents most wickedly overcome, and it is impossible for parents to have any comfort of their children in their age, unlesse they have instructed them in vertue and godlinesse in their youth.

Thirdly, By correcting them, *Gen.* 34.30. *Pro.* 3.12. & 4.3. & 19.18. & 22.15. & 23.13,14. & 29.15,17. *Heb.* 12.5.

First, Although many parents in regard

1. Either of their fond and foolish pity, prepostorous love and carnall kindnesse.

2. Or of their blindnesse and blockishnesse in looking on their childrens faults.

3. Or of the grudging and murmuring of their children, *Pro.* 19 18.

4. Or of the childish or careless feare of hurting or marring them.

5. Or in regard of trifling and frivolons feare of ill report in being accounted and reputed cruell and tyrannicall

1. Either rebuke and correct not at all like *David*, 1 *King.* 1.6.

2. Or

2. Or slightly and tenderly when the fault is great like *Eli*, 1 *Sam.* 3. 13.

3. Or for some faults not for others.

4. If not, sooth them up in their sinfull waies, justifying and bearing them out in evill, or praising and commending them for the same.

Secondly, As divers on the other hand,

1. Either rebuke and correct them sharply and severely, when the fault is light or little.

2. Or punish, or rebuke at all when no offence is done.

3. Or rebuke and correct for weldoing.

4. Or without admonition and instruction.

Yet this unpleasant and unsavoury duty

1. Is not onely consonant to the office and duty of parents, for what son is there whom the father chasteneth not: no chastening argues bastardy but sonship, *Heb.* 12. 8.

2. But also of necessary importance, and inconceaveable vtility; If with moderation, councell, and according to the quality of the offence, *Ephes.* 6. 4. *Col.* 3. 21.

1. For foolishnesse is bound in the heart of a child, this is a meanes to drive it out, *Pro.* 22. 15.

2. Therefore it must not be withholden, *Pro.* 23. 13.

3. This being a meanes to deliver from hell, *Pro.* 23. 14,

4. This giving wisedome to the corrected, *Pro.* 29. 15.

5. And rest with delight to the father correcting, *Prov.* 29. 17.

6. This teaching and learning them obedience, *Heb.* 5. 8.

7. Whereas impunity incourageth in evill, hasteneth and helpeth forward their destruction: Publiquely proclaimeth parents hatred, *Pro.* 13. 24. and openly doth prognosticate their shame succeeding, *Pro.* 29. 15.

8. And this being so pleasing to God, whose we are, and whom we serve; that Saint *Augustine* affirmeth, that *they who crucifie their childrens youthfull affections offer to God such a sacrifice as Abraham did who offered his son.* *Auguſt. in Abra sacrif.*

Fourthly, By praying for them; for ought we to pray for all men, how much more for our children, bone of our bone and

and flesh of our flesh, whom we have impoysoned and polluted with divers defiling distainings of originall and actuall contagious sins and transgressions. They being also to encounter, not some effeminate and womanish forces, nor onely some forcible and furious foes with a few short skirmishing excursions. But to enter Pel Mel into this Christian warfare without any exception or truce. In which they must continually conflict with and confront enemies unparaleld for power, puissance and pollicy, for cruelty, craft and cunning without intermission and interruption untill at death they having conquered shall be crowned.

Fourthly, Pray we not onely for friends and favourites, kinred and acquaintance, neighbours and neare allyes, whom God hath linked to us by naturall and civill bonds and ligaments. The Lord having knit and conjoyned us by these outward ties for the mutuall good one of another, and that wee might be helpefull each to other. But also for strangers, with whom we have no acquaintance, whom wee never saw or knew, yea and for enemies who hate and hurt, curse and calumniate, plague, and persecute us even unto death. Thus *Abraham* piously prayed for the wicked Sodomites, *Gen.* 18. 23. Thus to doe was expressely enjoyned by our Soveraigne Lord and Saviour, *Matth.* 5.44. and piously practised by himselfe when his enemies devised against and did him all the hurt they possibly could, *Luke* 23.34. *Father forgive them for they know not what they doe.* Thus doing, we shall passe on in these peereless paths prescribed and pattern'd out unto us by the holy men of God, *Rom.* 12.14. Blesse them that persecute you. 1 *Cor.* 4.12. being reviled we blesse. *Act.* 7.60. *Lord lay not this sin to their charge,* was the sweet swan-like song and pathetical petition for, and the friend-like favourable and fertile farewell of Saint *Steven* unto his barbarous and bloud-thirsty persecutors, when they injuriously, injustly, enragedly, and inhumanely, savagely, and satanically stoned him; even then as he breathed out and bequeathed his spirit into the indissoluble, incorruptible, incomprehensible, and incredibly gladsome embracings of his blessed Saviour whom hee saw

standing

standing on the right hand of God. So for them that benigne and beneficiall benediction. Thus doing wee shall demonstrate and manifestly shew the abiding and abounding of true Christian love in our hearts, this teaching and enabling us thus to overcome, and recompence, and repay evill with goodnesse, *Rom.* 12.21. Thus doing we may be a meanes of their happy conversion, so of inlarging the kingdome of Christ, of weakening the power and lessening the number of Satans side, so of our enemies. Saint *Ambrose* thinkes that Saint *Stevens* prayer was a meanes of Saint *Pauls* comfortable and Christian change: saying, *therefore was* Paul *lifted up from the earth, because* Steven *was bowed downe on earth and beard.* *Ambros. lib. 1. cap. 9. de pœnitentia.*

And why may not we more probably conjecture, if not conclude, that Christs pitifull and patheticall prayer on the Crosse was the cause of the conversion and calling of many thousand Iewes after his death and resurrection.

Fifthly, Pray for all men, 1 *Tim.* 2.1. of what estate, degree, condition, or calling soever, be they friends or foes, good or bad, pious or prophane; If bad, that they may be called and converted; If good, that they may be strengthened and established in this warfare. *Col.* 1 9. *We must not despaire of those that be evill, but we must more earnestly pray that they may be made good, for alwaies the number of Saints is enlarged out of the number of the wicked,* saith Saint *Augustine.* *August. in Psal. 36.*

6. Pray extraordinarily, with more then ordinary ardency of affection, so as to cry mightily unto God, *Ionah* 3. 8. more earnestly then at other times, *Luk.* 22.44. with strong crying, *Hebrewes* 5.7. so as to wrestle with God in prayer, *Gen.* 32.24.

1. At the point of death. Thus that pious Proto-martyr Saint *Steven*, *Acts* 7.60. cryed with a loud voice. Thus that unparaleld Convert the penitent thiefe upon the Crosse, *Luke* 23.42. And our blessed Saviour, *Matth.* 27.46. cryed with a loud voice; for usually the tempter is then most troublesome, and truculent with his last encounters, and most laborious onsets. Then are we our selves most disabled and unfitted

to hold up head, and hold out against those direfull, and dismall darts of the destroyer. And then our night hastingly approacheth when we cannot worke any longer, but we must rest from our labours, *Rev.* 14.13. when we cannot so praise God, *Ps.*6.5. as to benefit the Church and chosen of God by our prayers and other performances. It therefore behoves us; That God may have the greater honour, and glory; our selves obtaine more solace, strength, and support against the fierce and formidable farwells of our furious foes: and that we may do all the good we possibly may or can, before we rest from our labours, then to double our diligence in praying unto our good, and gratious God, with vehement and violent vigour, with earnest and unexpressable desires of the heart.

2. In the time of dreadfull desertions, disasterous distresses, direfull discomfitings, or any more then ordinary and usuall dolorous occurrences. The fittest time for prayer being, when men are in the greatest necessities, agonies, and perplexities: And amongst all other duties of afflicted and assaulted soules, this of prayer being the most needfull. This is the first, the last, the best and surest weapon for weake saints, souldiers, and Christians; and the most soveraigne salve for all sores, and saddings of body and soule. Hence was it that those pious pilgrims accompanied with many miseries and divers dangerous difficulties as wearinesse, wandring, and want of harbour: hunger, thirst, faintnesse, trouble and distresse, *Psal.*107.4,5,6. Hence was it that those many perplexed prisoners, who sate in darkenesse, and in the shadow of death being bound in affliction, and iron—whose hearts were brought downe with labour, so that they fell downe without any to helpe them, *v.*10 11,12. Hence was it that sick folke, whose soule abhorred all manner of meates, and themselves drawing neare to the gates of death, *v.* 18. Hence was it that seafaring men whose soule melted in them because of trouble, they reeling to and fro, staggering like a drunken man being at their wits end, *v.*26,27. Cryed unto the Lord in their troubles, *v.*6,13,19,28: and obtained deliverance. Hence is it that the Lord commands us to call upon him in the time of trouble, *Ps.*50,15. *Iames* 5.15. *Is any afflicted let him*

him pray. And the people of God have powred out their soules, and meditations before the Lord Iehovah, *Psal.* 102. 1.

The time being then fittest, and most seasonable for man to powre out his heart in prayer when he is in the greatest griefes, pinching pressures, and oppressing necessities.

1. For then he is most sensible, and hath the greatest feeling of Gods wrathfull displeasure, and his dreadfull indignation.

2. For then, hee therefore will be more fervent with the Lord in prayer to have those great and grievous sadding and suppressing burdens released, removed, or sweetned, and sanctified.

3. For then is prayer most needfull, most seasonable, *Ps.* 50. 15. and usually most fervent, *Iosh.* 7. 6. 2 *Sam.* 12. 16. 1 *Sam.* 1. 10

4. For then is Gods helpe neerest at hand to his people in mercy, to minister unto them the greatest hope and assurance of safety and salvation, when they are in the most dreadfull and dangerous distresses, *Ionah* 2. *Dan.* 3. and 6. *Exod.* 14. *Ester* 4. for God is with them, *Ps.* 23. 4. His eyes are upon them, He watcheth over them, He also keepes, and preserves them.

5. For then deliverances are of a sweeter rellish, more acceptable and amiable to the faithfull petitioners, who after the feeling of Gods rod and ferula upon themselves and others, have faithfully and fervently fled to the throne of grace, and not beene like to wicked and graceless men, senseless, sullen, or swallowed up of sorrow, *Iob* 14. 22. *Pro.* 23. 35.

Thirdly, In the time of the Church her misery, and the Saints calamities, we ought to lament their languishing, to bewaile their ruines, and pray continually, confidently, and compassionately for their solace and safety.

Say not beloved brethren the time is not yet come, It is not therfore seasonable to pray for their deliverance from dolours and distresses. It being every day safe and seasonable to pray for the advancement of Christ his Kingdome, and the good of his subjects. *Object.* 1. *Answ.*

Say not beloved brethren, The enemies of the Church are mighty, and the most of men: It is therefore vaine and fruitless to pray for them. There being more and mightier for the *Object.* 2. *Answ.*

Church and chosen of God then against them, namely all the blessed Saints and holy Angels, yea the Lord of hosts himselfe, and all his armies which are innumerable.

Object. 3. Say not beloved brethren, The Church cannot be in such purity as in prime times, neither will it ever be free from misery in this world, and therefore to what purpose should wee

Answ. pray for that which we cannot obtaine. But flee to the consideration of Gods nature, and properties, and let them animate, and encourage us constantly to continue our prayers for his perplexed people.

1. For God is mercifull, pitifull, and tenderly affected towards his Church, and chosen, even as a father towards his only son: as a mother towards her sucking infant, yea and infinitely much more.

2. For God is faithfull and true in all his promises, who also hath promised to repaire the ruines, and build up the breaches of his Church.

3. For God is the onely wise God, best knowing when, and what to doe.

4. For God is jealous of his owne glory, and of his Church, which is his Spouse.

He therfore neither can, nor will for ever beare the wrongs and injuries done unto the same.

But reason, and resolve thus, or after the like manner as followeth:

1. Is it a sin against the Lord to cease to pray for his peculiar people, 1 *Sam.* 12. 23.

2. Doe the Prophets and Apostles presse, and perswade, exhort, and excitate, to lay to heart and lament, bitterly to bewaile and bemoane the miseries, and maladies of his Church and chosen: yea to pray, and petition in their behalfe to our good, and gratious God, *Lam.* 2. 18, 19. *Rom.* 12. 15. *Ephes.* 6. 18. And shall we neglect it?

3. If *Iacob* sorrowed so much for his sonne *Ioseph* a long season, and would not bee comforted, although all his sonnes and daughters laboured to consolate him: How much more ought we to bewaile and lament; yea and labour to

remove

remove the miserable and grievous pressures, and persecutions, not of one *Ioseph*, but of many thousands, *Gen.* 37. 34,35.

4. Have good, and gracious men, beene continually, and commendably conversant in such Christian courses, *Psal.* 123. 2,3. *Lam.* 3.48,49,50. and shall we degenerate and digresse out of a way so pious, and a path so trodden in?

5. Is constancy and importunity so important and prevailing, *Luk.* 11.5,6,7,8. 18.1,2,5,6,7,8. and shall we surcease to sollicite our gracious and good God?

6. Have the faithfull, and fervent, the sincere and zealous prayers of pious people procured liberty and enlargement to Saint *Peter*, although bound with two chaines, and kept with foure quaternions of souldiers, *Acts* 12. 2,10. Refreshing raine and fruitfull seasons to the distressed Israelites, when the heavens were as iron, and the earth as brasse, the raine having beene restrained the space of three yeares, and six moneths, *Iames* 5.17. And hath a refreshing raine to the Romane army, whose men and horses died with thirst: and thunder with lightning by which the Marcomanni or Moravians, & Quadi, or Silesians were discomfited, and had a successefull and unexpected victory; for which cause, the Emperour *Marcus Antonius* called the legion of Christian souldiers, the thundering legion, and did abrogate the many bloudy, and barbarous decrees, which then were of force against Christians. And shall we omit a duty so prevalent and prevailing? Κεραυνόβολος.

7. Is it the will of God that wee should pray alwaies, 1 *Thess.* 5.18. And shall not we dutifully and obediently doe this, it being so just and equall? God forbid.

March we on therefore being armed with prayer: we can never pray truly except we be armed, neither can we rightly use our weapons without prayer. A souldier of the Lord harnesseth himselfe, and goeth on praying, beseeching God for helpe, assistance, and continuance.

First, Pray therefore with our hearts, like *Abrahams* servant, *Gen.* 24.27. like that man of God *Moses*, *Exod.* 14. 15. like gratious *Hannah*, 1 *Sam.* 1. 13. good *Nehemiah*,

Deus non vocis sed cordis auditor.

Neh. 2.4. and distressed *Ionah*, *Ionah* 2. for God is not onely a hearer of the voice but of the heart. He searching and seeing the secrets of the same.

Secondly, Pray with our voice, this being necessarily required, except there be some cause of weight, and importance to the contrary.

1. For our tongues are given and granted to us to praise and glorifie God as well as our hearts, and they are of all other parts of the body the most proper and excellent instru nents of Gods glory, *Psal.* 57.8. 108.1.

2. For words are not onely declarers, demonstrating and shewing, but also stirrers up: strengtheners and increasers of the affections of the heart; for as the reflection of heate comming from the chimney maketh the fier hotter, which before hath heated it, even so words in prayer makes the heart more fervent, the ardency whereof having before occasioned the same.

3. For words in prayer are a prime and principall prop, a markable and speciall meanes to prevent interruptions and distractions, to keepe the minde from wavering, and wandring, and to hold, and keepe it close to the matter in hand.

Pray in publique with the Church or Congregation.

1. For such prayers which are most publique, are most powerfull, united prayers make a lowder cry, and moove God sooner to open his eares.

2. For such prayers manifest our mutuall communion, and are an effectuall meanes of mutuall edification, stirring up the zeale, and inflaming the affections of each other.

3. For such prayers are most honourable, and acceptable to God, the Lord most delighting in the joynt consent of his people praying unto, and worshipping him.

Pray in, and with our families like good *Cornelius*, *Act.* 10. 30. for, not only is it needfull thus to do, to sanctifie our callings, and Gods creatures, but also this bringeth both honour and profit to our households.

Pray in secret, thus may we pray in the field, *Gen.* 24.63. in our journey, *Gen.* 28.20. in a prison, *&c.* But the most secret place

place is for this the most convenient, *Mat.6.6.* such places being freest from fleshly inticements, agreeable, and answerable to Christs precept and practise. Pray therefore in secret, this being a good triall and touchstone of our sincerity and uprightnesse. This arguing, and augmenting our familiarity with God. This bringing most comfort and consolation: And in these we most freely and plainely may make knowne our whole minde to the Lord.

Pray we whensoever we enterprise or goe about any thing. This sanctifying every thing, place, person, and performances; neither can we expect a blessing in any thing except we crave it by prayer, *Psal.*127.2.

Pray without failing, and intermission morning and evening. Let this be our *Alpha* and *Omega*, the beginning and ending of our actions, *Psal.*55.17. 1 *Thess.*5.17. *Dan.*6.10.

1. For as the Iewes solemne sacrifices were both morning and evening, so should this of ours.

2. The day and night ought to be, and by this they are seasoned and sanctified, 1 *Tim.*4.4.

3. Each of these needs a supply of fresh favours and mercies.

4. And in both day and night we want Gods gratious and speciall protection, to support and strengthen, to preserve and protect us against the assaults of our spirituall enemies, who are never weary, nor wanting to do mischiefe.

Pray in private, with such gestures which are fittest to moove, and enforce our hearts to feeling, and fervency, and which argue

First, A zealous right and reverent faith, such as are

1. The lifting up of the hands, *Ex.*9 29.17.11. *La.*2.17.3.41

2. The lifting up of the eyes, *Psal.*121.1. 123.1. *Iob.*17.1.

3. Standing upright as waiters, *Gen.*18.22. 1 *King.*8.21.

4. Sitting upright, *Gen.*48.2. *Iudg.*20.26. 1 *Sam.*1.10.

Secondly, or a sincere, sound & zealous repentance, such as are

1. Bowing the body, *Gen.*22.33. *Ester* 3.5. *Micah* 6.6.

2. Bending the knee, 1 *King.*8.54. *Dan.*6.10. *Luke* 22.4. *Act.*7.60. 9.40. *Ephes.*3.14.

3. Looking downeward, *Luk.*18.13.

4. Smiting on the breſt or thigh, *Ier.*31.19. *Ezek.*21.12. *Luk.*18.13.

5. Kneeling on both knees, 2 *Chron.*6.13. *Dan.*6.10. *Luk.* 22.41. *Act.*7.60. 9.40.

6. Falling on the face, *Num.*16.4. *Ioſh.*7.6. 1 *Cor.*14.25.

7. Thruſting the mouth into the duſt, *Lam.*3.29.

8. Sitting abjectly clothed in duſt, *Neh.*9.1.

9. Hanging downe the hands, *Ier.*31.19. *Ezek.*21.12.

Pray in publique with unanimous uniformity in regard of our outward carriage and geſture, keeping, uſing and obſerving publique geſtures preſcribed and practiſed as commendable and warrantable by our Church: not breaking the bounds of comelineſſe and order, *Neh.*8.5,6. this being a principall preventing prepoſterous cenſuring and condemning of others; whereas diverſity of geſtures cauſeth diſtractions, and hindereth devotion. I do therfore heartily wiſh, and unfainedly deſire, that all perſons in publique performances of prayer with the Congregation, would fall downe and kneele before the Lord our maker; this being enjoyned, and that rightly, religiouſly, and warrantably, *Pſal.*95.6,7.

Mine anſwer to theſe interrogatories was it demanded ſhould be as followeth.

*Queſt.*1. Is bodily worſhip alwaies needfull?

Anſw. In publique aſſemblies, and in the Congregation it is, although not in private or ſecret.

*Queſt.*2. Is it ſufficient in the great Congregation: or ought it to be firſt and principally performed?

*Anſw.*1. Neither is it ſufficient, for God requireth the ſoule, heart, mind, and ſpirit.

2. Neither ought it to go before the worſhip of the ſoule, for that is both prepoſterous, and hypocriticall.

*Queſt.*3. Is kneeling alwaies needfull in Gods publique worſhip and ſervice?

Anſ. It is needfull alwaies becauſe commanded, *Pſ.*75.6,7. *Iſa.*45.23. and conſonant to the practiſe of the moſt pious people, 2 *Chron.*6.13.

*Queſt.*4. Is kneeling needfull in all publique ſervice of God, and in all the parts thereof?

Anſw.

Answ. No, but in invocation or prayer as appeares by precept and practise.

Quest. 5. Is it needfull all the time of publique prayer, and in all persons?

Answ. No, for in some it may be injurious and hurtfull, in others inconvenient, and unprofitable.

1. Hurtfull to the impotent, lame, sick, sore, *&c.* and then it is contrary to that authenticall commandement, and pious precept, I will have mercy and not sacrifice.

2. Inconvenient when the Ministers voice in prayer is therby drowned, so as that it cannot be he heard, and then it is repugnant to that royall rule, let all be done to edification.

Quest. 6. Is kneeling first or most to be used in Gods publique service?

Answ. Yes, because humiliation is chiefly required, and prayer also oftenest to be used, whereupon Gods house is called a house of prayer.

Eusebius reports of Saint *Iames* the brother of the Lord, that his knees had lost the sense of feeling, like unto a camels, with continuall kneeling upon them in worshipping of God, and praying for the pardon of sin for the people. *Lib. 2. cap. 23.*

Chap. XIII.

Fasting is another duty of Christian souldiers, what kinde of fasting is required, its necessity, excellency, companions, and occasions.

TO our extraordinary prayers joyne we often watchfullnesse and fasting, *Col.* 4. 2. *watch in prayer.* 1 *Cor.* 7. 5. *give your selves to fasting, and prayer.*

First, Thus doing we shall testifie our officious, dutifull, and diligent obedience to the holy and heavenly precepts of our Soveraigne Lord God and blessed Saviour, *Ioel* 1. 12. 1 *Cor.* 1. 7

Secondly, Thus doing we shall manifest our Christian conformity to the pious and praise-worthy practises of good men, in times and ages past and gone, as of *David*, *Cornelius*, *Acts* 10. and divers other.

Thirdly,

Thirdly, This combination of fasting with prayer, comfortably crowning with correspondent compensation, and excellently enriching with extraordinary effects: for

1. Hereby great and gladsome blessings have beene purchased, and procured. Witnesse the Iewes marvailous and miraculous deliverances from that malignant, and mischievous massacre of their cruell and capitall enemy, that wicked misbeleeving miscreant *Haman* and his cursed complices, *Ester* 4.16. 8.14,15. Witnesse that confirming conference, and comfortable command of an holy and heavenly Angell unto *Cornelius*, that charitable and devout Captaine and Centurion of the the Italian band, when hee was fasting in his house, *Acts* 10.30.

2. Hereby former favours, and memorable mercies have beene confirmed, and continued, reestablished, and reduplicated: witnesse Gods being intreated of the Iewes when they fasted and besought the Lord, *Ezra* 8.22,23.

3. Hereby fearefull and formidable judgements have been respited, and removed, witnesse the prolonging and putting off, the pouring out of Gods wrath upon the people of the Iewes, untill *Iosiah* was gathered to his fathers in peace, *Chron.* 34.27,28. Witnesse that remarkable victory of the Israelites against the Benjamites, after two terrible and dreadfull discomfitings, in which they lost forty thousand valiant men, *Iudg.* 20.26. They fasted, and the Lord smote *Benjamin*, *v.*35. and witnesse the Lord repealing and repenting him of the evill that hee said hee would doe to the Ninivites, *Ionah* 3.10.

4. Hereby plagues, and punishments, crosses, and calamities have beene changed, and converted into incredible and inestimable profits, and promotions, comforts and contentments. Witnesse that invaluable spoyle of riches, and pretious jewels which *Iehosaphat*, and the people of the Iewes found amongst their slaughtered enemies: that extraordinary joy wherewith the Lord had made them to rejoyce: and the peaceable rest, quietnesse, and tranquillity which God gave to the Realme of *Iehosaphat*, after that, by this pious and prevalent performance

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he had obtained an unheard of victorious vanquishing of the Ammonites, Moabites, and Edomites, who were compacted in a cursed confederacie, and unjustly invaded the Realme of Iudah with an astonishing, and affrighting, with an impregnable, and invincible army, 2 *Chron.* 20.

5. Hereby the Saints and holy ones of God have interessed themselves in the promised reward, *Matth.* 6. 18. have been more confidently confirmed, and certainely assured of their owne salvation, 1 *Cor.* 9. 23, 27. fitly therefore, and excellently doth Saint *Chrysostome* call *fasting the tranquility of our soules, the beauty of old men, the Schoolemaster of young men, the teacher of the continent, which adorneth every age, and sex as with a diadem.* Hom. 2. in Gen.

6. Herby the Saints of God have been and are better enabled to all holy, and heavenly pious practises, and divine duties, *Matth.* 17. 21. *by fasting and prayer,* 2 *Cor.* 7. 6. Saint *Chrysostome* therefore calls it *the mother of all good workes, the mistresse of modesty, and all other vertues, the helper of prayer, because prayer without fasting is slender and weake, for that prayer is strong which is made with an humble spirit, and a contrite heart—but he cannot have a lowly spirit, and a broken heart, who eates, and drinkes, and enjoyes his pleasures, whereas fasting adds fervour and force; gives wings unto, and nourisheth prayer.* Our Homilies excellently make three ends of fasting. *The chastising of the flesh. To testifie our humble submission*: and *That the spirit may be more fervent in prayer.* Hom. 15. in Matth.

7. Hereby we may be encouraged against Satans execrable exploits and encounters, this being a meanes to extirpate and expell the Divell, *Matth.* 17. 21. Vpon which place Saint *Chrysostome* saith, *He who prayeth fasting hath two wings, by which, in flying he is carryed over the windes, for he neither doth sleepily gaspe, neither doth he deferre, neither is he dull or slow in prayer, which things many indure, but he is more burning then fire, above the earth, and therefore is made a terrible enemy to the divell.* The same holy Father calleth fasting our armour, and weapons against our adversaries, saying, *They who goe to battaile, doe diligently furnish themselves before hand, he seeth that* Hom. 58. in Matth. Hom. 13. in Marke.

be

he hath his helmet if he hath his sword, if he hath his speare, if he hath his arrowes, if his horse be refreshed, and that he may fight, before hand he makes ready his armour, your weapons are fastings. Againe he saith, *It is better to fast the fast of affection than of hunger. The fast of love is better than of necessity. Our Saviour saith of Divels, this kind is not cast out but by prayer and fasting: Prayer and fasting do put to flight the Divels, and shall they not overthrow churlish Barbarians?* The same Father in a Sermon of fasting alledging the same Scripture, saith: *Fasting ought not to be terrible to you; for it is ordained against the nature of Divels. So that if any be possessed with an uncleane spirit, and shall behold the countenance of fasting, if he were an unmoveable stone, he shall be quickened. But if thou addest to it the sister of fasting, that is, if he shall behold its companion prayer with it, therefore Christ saith, this kind goeth not out but by prayer and fasting. Since therefore it doth weaken and repell the enemy of our salvation, and smite feare of such terrour in our enemies—where fasting hath beene affected, the difficulties of cruelty are released, the bonds of captivity are loosed, the rights of liberty are restored wholly. Since therefore fasting doth resist our adversaries, will reject the yokes of bondage, and restore the security of freedome—wilt thou beare what a safety, how great a succour is brought forth to mankind by fasting? — And since abstinence hath beene a necessary buckler to us before the conflict to resist our wilfull sensualities, much more must we desire the helpe of fasting in our fight it selfe to our victory.*

Serm. de uno legislatore. Tom. 1.

Serm. 2. de jejunio.

2 Sam. 11. 12, 26. Dan. 9. 3. Esther. 4. 16. Mar. 9. 29. Luke 2. 37. Acts 10. 13. 13. 3. 14. 23.

This duty of fasting therefore being (although not an essentiall property of prayer, yet) often necessarily to be joyned with, and accompany the same as a prime and principall means to protect and safeguard our selves against the asperate assaults and sharpe attempts of our assiduous adversaries, and audacious enemies; and to propugne and prostrate the fierce and furious fraud and force of Satan and his assistants. We therefore fellow Christian souldiers ought to our other pious performances to add and conjoyne this of fasting.

1. I do not meane that naturall or physicall fast which is for

for healths sake, and therefore often prescribed by learned Physitians for the recovery and continuing of bodily health.

2. Nor that civill abstinence whereby men forbeare meats and drinks, the better to accommodate themselves to accomplish some worke of waight, or businesse of speciall importance, more seriously setting, and more firmely hereby fastening their minds to prosecute and effect with greater earnestnesse and forwardnesse the businesse intended, 1 *Sam.* 14. 24. *Acts* 23. 14.

3. Nor a constrained fast, when mens forbearance of food is from a forcible compulsion, they would eat, but either want meat or appetite, *Mat.* 15. 32. 2 *Cor.* 11. 27.

4. Nor that Christian sobriety, whereby men use the good creatures of God soberly and temperately, not so often, nor so plentifully as is usuall, 1 *Cor.* 9. 27. Which is pious, praiseworthy, and profitable for the poore, the common-wealth, the health of our bodies, the good of our soules. This deading and diminishing fleshly and filthy lusts, bridling and battering down unruly affections, and fitting and framing the mind to holy and heavenly duties.

5. Nor that spirituall fast whereby we abstaine from sinne, *Isa.* 58. 6. This abstinence and freedome from filthinesse and vice, as to have our eyes fast from wantonnesse and vanity, our eares from fables, fraud, and flatterie: our tongues from wicked words and all evill speaking: our hands from godlesse works and gracelesse actions: our soules from sinfull thoughts and vaine imaginations, ought to be constantly continued in the whole course of our lives.

6. Not that miraculous fast whereby *Moses*, *Eliah*, and our Saviour *Christ* abstained from all manner of sustenance for many dayes together without being at all hungry. For this fact of our Saviour is not for our imitation, we may not presume to do miraculous workes and acts becaus our Saviour did such. Christ was baptized, so ought we. Christ confuted Satan with the Scripture, so ought we. Christ fasted, so ought we. But as we do not therefore desire to be baptized

Deut. 9. 9. 1 King. 19. 8. Matth. 4. 1.

in.

in Iordan: as we do not desire to be placed on the pinacle of the Temple to resist Satan: so neither in all circumstances must we imagine in our fasting to imitate our Saviour Christ. Thus S. *Chrysostome* saith: *Our Saviour doth not say his fast is to be imitated, although he might have propounded those forty dayes: But learne of me because I am meeke and lowly in heart.*

Neither doe those Papists who presse so much their ungrounded fasts, consisting in an abstinence from certaine kinds of meates prohibited by the Romane Church; as our learned * Bishop *White*, Although they glut themselves with others, yea, as some of their owne affirme, that their fasts are meere gluttony, epicure-like, as the fore-named Doctour sheweth: These I say do not imitate our Saviour Christ, who fasted so but once in his whole life, they every yeare: He abstaining from all food, they onely from certaine kinds of food.

7. But that religious fast whereby men seasonably abstaine from refreshing their bodies, to make them fitter for religious duties: This pious and godly exercise by which God is immediately served, and being joyned with prayer and inward humiliation, is an adjuvant meanes to appease and deprecate Gods anger: to impetrate and obtaine sundry benefits, and to resist and repell Satan that subtill serpent. This is an abstinence commanded by the Lord to make solemne profession of our repentance. It is a totall or whole abstinence from meats and drinks, or [a] all kind of sustenance or nourishment, (difference of meats therefore makes not this fast, *Matth.* 15.3. 1 *Cor.*10.25,27. 8.8. *Heb.*13.9.) and all other pleasurefull delights, profitable and gainefull things of this life. Namely [b] costly and curious apparell; [c] Matrimoniall benevolence, or the marriage-bed: [d] part of our ordinary sleepe: [e] all mirth, musicke, pleasures and pastimes (this being a time of weeping and wailing, of sadnesse and sorrow) and all bodily workes of profit and pleasure, and therefore from the ordinary workes of our callings, such times being dayes of rest to be kept as Sabbaths, without doing [f] any worldly works for a certaine time: namely [g] a day at the least: except necessity in-

force

Hom.48.in Mat.
* Pag.68.
עִנּוּי to afflict the soule with abstinence.
νηστεία a tasting nothing at all.
[a] 2 Sam.3. 35. 12.7,20. Ezra 10 6. Ester 4. 16. Ionah 3.7.
[b] 2 Sam.12.20 1 King 21. 27. 1 Chron.21. 16.Ester 4.3. Psal 69.11. Ier. 6. 26. Ezek. 7. 18. Dan.9.3. Ioel 1.13. Ionah 3. 6. Mat.11.21.
[c] Ioel 2. 16. 1 Cor. 7. 5. Deut. 24.3. 2 Sam.11.11. Exod.19 15. 2 Sam.12.16. Ioel 1.13.
[d] Dan.6.18. 2 Cor.6.5.
[e] Neh. 1. 4. Dan.6.18.
[f] Levit.16.29, 30,31.23. 27, 28,30,31,32. Heb.29.7.
[g] Lev.23. 32. Iudg.20.26. 1 Sam.14.24. 7.6. 2 Sam. 1. 12. 3.35. Acts 10.30.

force some weake and impotent persons so farre forth to refresh themselves as their need and weakenesse doth require: For God will have mercy, and not sacrifice, *Hos.6.6.* Excellently saith S. *Chrysostome* to this purpose: *Beloved, if through bodily weakenesse thou canst not fast a whole day, none that is wise can therefore reprove thee for this; for we have a mild and gracious Lord, requiring nothing of us above our strength—if therfore there are any present, whom the feeblenes of body doth forbid to fast, and to remaine without dining: I exhort such to regard the weakenesse of the body—therefore he who receiveth meat, and cannot fast, let him give the more liberall almes, let him be more fervent in prayer, let him have the more readinesse in hearing divine speeches, in which the feeblenesse of the body cannot hinder, let him be reconciled to his enemies, let him shun all hatred and desire of revenge. He who doth these things will fast a true fast, which the Lord doth principally require of us.* Sometimes for a larger and longer time, the occasions being more urgent and forcing, *Neh.1.4. Esther 4. 16. Acts 9.9.* extraordinary occasions, and speciall occurrences, private, publike or particular, earnestly calling upon us for more than ordinary humiliation and prayer.

Hom.10.in Gen.

Mistake me not I pray, as if I deem'd it lawfull or allowable for private persons to appoint or approve of publike fasts without authority of Soveraigne and supreame Magistrates, [a] to whom it doth belong to authorize and command, to publish and proclaime the same. [b] Which divine duties ought then to be performed and practised in the temple or house of God. And the persons to be present and participate are [c] all sorts of people, high and low, rich and poore, young and old.

[a] 1 King.21.8, 9. 2 Chron.20 3. Ezra 8.21. Ester 4. 10. Ion.3. 2.
[b] Iudg.20.26. Ierem.36.6. Ioel 1. 14.
[c] 2 Chron. 20. 13. Neh.9.38; 10.28. Ioel 2. 16.

1. Rulers and regents who have the guidance and government upon their shoulders, should then and there accommodate themselves to accompany the people.

1. Because the guilt and cry of their sinnes is as great, loud, and clamorous, if not more than of other men, both in regard of their age, offices, provocations, tentations and allurements to erroneous wayes and wandrings.

2. Because

2. Because their examples are more beneficiall or obnoxious, being more observed and followed.

3. Because also their helping hand, councell, and countenance is of great and urgent importance for the discovery and discountenancing, curbing and countermining, punishing and preventing capitall and crying offences, causing and occasioning evils of all sorts.

2. Yea even harmlesse and helplesse, tender and irreprehensible children and infants have not often and usually formerly beene excluded nor exempted from these publike performances.

1. Not onely because they are defiled with their owne sins and their parents, and so are liable to the dreadfull displeasure and irefull judgements of God, *Hos.* 13. 16.

2. But also because the seeing and hearing the mournefull and sadding rufull teares and dolefull cries of such perplexed persons will much move, presse, and provoke others to mournfull lamentations.

3. And lastly, because this is a notable and speciall meanes timely to traine them up in holy and pious services to our gracious God.

4. Lastly, the seasons, times, occasions and ends of these extraordinary duties have been and ought to be

1. The preventing of some future and fearefull eminent dangers and distresses, the obtaining deliverance from, and defence against our mighty and malicious, fierce and furious foes, 2 *Chron.* 20. 3. *Est.* 4. 1, 2, 3. *Ionah* 3.

2. The removing and remitting some present pinching pressure and calamity, *Ioſh.* 7. 6. *Iudg.* 20. 26. *Ioel* 1. 4. Thus we were enjoyned by publike authority in those dangerous dayes of warre, 1628. for the preservation of his Majesties Realmes, and all reformed Churches to fast. Thus by the same authority we were enjoyned to fast every wednesday during that heavy visitation of the pestilence, 1625. and also in the time of the dearth, 1626.

3. The preventing and pacifying of Gods wrath justly feared, and conceived by some shamefull raigning sins in a land, *Ezra* 9. 1, 2, 3.

4. The

4. The comforting, succouring and supporting neighbour-Churches in their miseries and calamities, Gods people in their persecutions and pressures, *Acts* 13.2.

5. The recovery and regaining of Gods favours which may seeme to be lost and ecclipsed by sensible signes of his indignation, *Est.*4. *Dan.*9. *Mat.*9.15,16.

6. The furthering and forwarding of some speciall work or enterprise undertaken and in hand, *Ester* 4.16. *Acts* 13.3. 1.14,15.

It is the private and particular which I now presse and perswade all Christian souldiers to performe and practise, much differing from the former. For,

1. This is free and voluntary. That is necessary and enjoyned, *Lev.*23.29.

2. This is performed and practised by one person or family at the most, 2 *Sam.* 3.35. 12.16. *Ester* 4.16. *Psal.* 35.13. 69.10. *Neh.*1.4. *Dan* 9.10. *Acts* 10.2,3. *Luk.*2.8,36. That by a kingdome or countrey joyntly.

3. This in the most private and retired place, 2 *Sam.*12.16. *Zach.*7.3. *Matth.*6.18. That in the publike congregation. For in this as in other Christian exercises we must not desire to be seene of men, onely to our Father in secret: this differencing ours from hypocriticall performances: and such sequestring from company, fitting us more freely and fervently to mourne, meditate, fast and pray.

4. This may be appointed by any man who hath power of himselfe, consent of superiours, *Num.*36.4,13. or convenient opportunity, *Neh.*1.4. That onely by Kings and such like authority.

5. This for more ends and causes, namely, not onely publike, *Psal.*53.13. *Dan.* 10.2,3. But also private, 2 *Sam.* 12. 2 *Cor.*11.23. That onely for ends and causes which are publike and generall.

First, The publike occasions of private fastings are

1. The losse of the Church or common-wealth in the death of good governours, worthy and valiant Warriours, or other such like props, pillars, and patriots of the same, 1 *Sam.*31.13.

2 *Sam.* 1.14. 12. 30,35. And that God would give a good supply.

2. The sorrowes and sicknesses of other men, yea of enemies, *Psal.* 35.13. *Rom.* 12.15. *Iam* 5.5.

3. The height and hideousnesse of sinne raigning in a republique through impunity and connivence, *Iosh.* 7.16. *Ezra* 9 3,4. *Psal.* 119.136.

4. The sense and suffering of some judgement befallen, *Neh.* 1.4. *Dan.* 9.3.

5. The protection, safety, and securing of Kings, and others in authority, 1 *Tim.* 2.1,2,3.

6. The purchasing and procuring of some blessings and benefits for Church and Common-wealth.

Secondly, The private opportunities for this private performance are these and such like.

1. The taming of the flesh, the better to practise the particular duties of our personall callings fervently and faithfully, 1 *Cor.* 9.27. 2 *Cor.* 6.6. 1 *Tim.* 5.23.

2. The fitting and furnishing of a mans selfe in time of persecution to beare the crosse more piously and patiently, comfortably and couragiously, *Matth.* 9.13. *Zach.* 7.3. 2 *Cor.* 6. 5,6. 11.27. By this meanes many Martyrs became so mighty and magnanimous.

3. The stirring up, reviving, and renewing of our repentance, *Iob* 42.5. *Psal.* 69.11. 109.24.

4. The adding and augmenting frequency and fervour unto our prayers and petitions, *Zach.* 12.10. *Luke* 2.37. This gives wings and vigour unto prayer after our hearts have beene exceeding frozen, barren and unfruitfull, *Ioel* 1.17. *Ezra* 8.20. 1 *Cor.* 7. 5.

5. The obtaining, and more powerfull possessing the spirituall and soule-ravishing presence of our blessed Saviour, *Matth.* 9.14.

6. The recovery or receiving of some blessings wanting to us in particular, 1 *Sam.* 1. 7, 10.

7. The averting or turning away of some personall judgement threatned or inflicted, 1 *Sam.* 12. 16. 1 *Kings* 21. 2 *Chron.*

2 *Chron.*32.26. 33.18,19.

8. The sense and suffering of some present and particular losse, *Gen.*37.34.

9. The fitting and furnishing a mans selfe more preparedly & profitably to heare the Word,and to receive the communion. Thus many good, and gracious people before such divine duties doe often eate sparingly, or fast,this being a pressing, and powerfull preparative to that needfull preparation which ought to precede our communicating at the Lords Table. *They came to Ierusalem to sanctifie themselves with prayer, how much more ought we* saith Saint *Augustine prepare our selves for our passeover,* according to those precepts, 2 *Chron.* 30. 18,19, 20,21. 35.6. and practises, *Iohn* 11.55. 12.1.

This private and particular fast consists as the publique, not only in bodily abstinence,but also

First, In an absolute abstinence, a carefull cessation, and true turning from all manner of sin and iniquity, *Isa.*58.6. especially from such hainous abominations which helpe forward the affliction, hasten Gods judgements,hinder and withhold his mercies and favours. Abstinence from meates,and not from maliciousnesse: from pleasures, and not from prophanesse: from food,and not from filthinesse: from sleepe, and not from sin is a diabolicall and not a divine fast for which God often rejected and reproved the Iewes,*Isa.*58.3.*Zach.*7.5,6. The *Ninivites* therefore whose fast was pleasing to the Lord, and profitable to themselves, was accompanyed with a turning from all their evill waies,*Ionah* 3.8. And a generall turning from all sin hath been prescribed to,& practised by Gods people as a principall, and powerfull, as a necessary and never failing meanes to avert and keepe away judgements presaged, and posting apace, *Ezra* 8 *&* 9. and to avoke, and take away plagues and punishments pursuing,perceived,and perplexing, *Ioel* 2.12.

Secondly, In an holy humbling of the soule for Gods displeasure felt, or feared, and for sin occasioning the same. Fasting therefore hath this name of humbling the soule almost,

August. in Ioan. 11.55. What doth it profit to abstaine from meat,and to wander in sin, to chastise the body with hunger,and to occupie the mind in wickednesse? we appoint abstinence to the body, that we may the more abstaine from vice, whosoever fasteth and liveth in sinne, seemeth to have made advantage of meates, not of salvation saith Saint *Ambrose Serm.* 33.

Levit.16.29. 1 King. 21. 29. 2 Chron. 12.6,7. Ezra 8.21.Num.29. 7. Ioel 2.12. 13.

We ought to know brethrē, that fasting is acceptable to God, not onely that we cover our soules, with abstinence but also with humility. *Amb. Ser.* 33.

and altogether appropriated to it selfe. Abstinence is therefore appointed of God that as a meanes it may moove, and make us fitter to humble our soules; for although God is a spirit, and to be worshipped in spirit and truth, Yet this bodily exercise of fasting is enjoyned, and is extraordinary availeable to fit, furnish, and fortifie us to wrestle with, and warre against the flesh, *Psal.* 69. 0. to make us apter to humble our soules for sin incensing and displeasing God.

This humiliation consists primarily and principally.

First, In casting downe, and abasing of our selves before the dreadfull and offended might and Majesty of our great and glorious God, *Ezra* 8. 21. *Psal.* 35. 13.

1. So that we may have a sensible feeling of our owne sins, calling to minde the vilenesse and viciousnesse of all sin, especially our own, & principally our most inbred, indeard, intimate and inabling iniquities, being debts we can no waies discharge, making us liable to all plagues and punishments denounced in Gods booke against offenders, and occasioning our present perplexing pressures.

Psal. 6. 2, 3, 6. 13. 2. 25. 17. 22. 14. 42. 3, 7, 10. 38. 1. Ioel 2. 12, 13.

2. So that wee may groane, and grieve, sigh and sorrow, mourne and lament under the intollerable and insupportable weight and burden of the same; yea this bewailing and bemoaning of our sins ought to be like the sorrowes of a woman in travaile, of one lamenting the death of his mother, as for the losse of a son, yea an onely son, *Zach.* 12. 10. as the lamentation of Dragons and the mourning of Ostriches, *Micah* 1. 8.

As *David* for his *Absalom*, and *Rahel* for her children. To this end

1. Recount and call to minde the number of Gods bestowed benefits to provoke and win us to obedience.

2. Weigh and consider the measure, greatnesse, and excellency of them, especially which concerne the soule.

3. Marke and meditate how easily and freely they were given, and granted, unasked and undeserved.

4. Ponder and remember upon whom they have beene conferd, on us, vile and miserable earth, and ashes, wormes and

and not men, *Psal.* 73. 5,6,10,11,12. who have abused and neglected the many mercies of our good God, *Lam.* 3. 21. who have multiplyed and manifested our rebellions, *Ezek.* 16. 20,22,40,43,61,63. who have deserved of due therefore, to have direfull judgements denounced against, and executed upon us, *Lam.* 1. 8,9. 3. 19,20.

Our ingratitude, disobedience, and offences, notwithstanding such and so many mercies, being great and grievous: our due desert for the same: the danger wherein we stand in regard of the same; and the dreadfullnesse of judgements due to us, should the Lord deale with us according to the same, ought to breake and bruise our hard and stony hearts, so as to take downe our courage and confidence, our pride and presumption, so as to make us meeke, and mortified, to drive us out of our selves, to have confidence in God, 2 *Cron.* 7. 13.

3. So that we may acknowledge and confesse our sins and rebellions, *Dan.* 9. 6,7. *Psal.* 32. 3,4. with bleeding, beleeving and honest hearts.

Secondly, In the assurance of the full and free forgivenesse of our sins; as also of the procuring and obtaining of our requests, so far forth as is for Gods glory, *Ezra* 10. 3. Hope of pardon, assurance of remission and obtaining of our requests being necessary companions of true humiliation, 2 *Chron.* 20. 20. For where there is no hope to expect reconciliation with God, there it will bee impossible and unprofitable to endeavour and enterprise true repentance, neither can there be save a desperate averse nenesse to all good, and a promptnesse and prones to cry out with those, *Mal.* 3. 14. It is in vaine to serve God Besides, without this none can please God, *Heb.* 11. 6. and whatsoever is without it, is but sin, *Rom.* 14. 23.

Thirdly, In a renewed resolution against all sin, resigning and renouncing sin, so as never to revive, revoke, or resume the same; and so as ever hereafter to walke in newnesse of life. This renovation in minding and meaning to mend our lives, is of absolute necessity to accommodate and accompany a right religious fast. Fasting without this being but a contaminating and counterfet hypocriticall fast, neither appointed by, nor

approved of God, *Isa.*58.3,4,5,6. for the Lord chooseth, commandeth, and delighteth in fasting, which is accompanyed with a renued life, *Isa.*58.6. *Zach.*7.7,9,10. Thus doing we imitate and walke after our pious patternes and predecessours, the holy ones of God, *Ezra* 9.10.3. *&c.* whereas otherwise we doe but mocke God so farre forth as in us lyeth, for God is not mocked.

Fourthly, In crying mightily to God, *Esther* 4.*v.*3. *Ioel* 1. 14. *Dan.*9.19 wrestling with God like *Iakob* untill he blesse us, importuning the Lord like *Abraham* for the Sodomites untill he heare us, *Nehem.*1.5. *Psalm.* 35. 15. *Acts* 9 9. 10.30.

Fifthly, In pardoning, and passing by, forgiving and forgetting injuries and indignities against our selves, *Isa.*58. 6. *Zach* 7.9,10. As also in giving gladly and bountifully to those who are in want or penury, *Isa.* 58. *Acts* 10. 4, 30.

1. For as the Iewes had sacrifices in their fasts, *Zach.*7.9. so must we, namely such as are workes of mercy, *Phil.*4.18. *Heb.* 13.16.

At this time let us give before hand our dinner to the poore---hee who fasts and gives not liberally to the poore, makes his fasting a gaine, for hee did not fast to please God, but that hee might not spend largely, saith S. *Ambrose. Serm.*33.

2. Giving of almes-deeds, workes of charity, are signes and tokens of our true repentance, conversion from sin, turning to God, of our gratitude and gladnesse for such reconciliation with God.

3. These two goe hand in hand together, are linkes of the same chaine, inseparably united together in the sacred Scripture, *Act.*10.1, 4,30.

4. Except we joyne almes to fasting, making the humbling of our selves a meanes to refresh and rejoyce others, giving so much at the least more to the poore as we should have spent upon our owne bellies: we doe but make religion a cloake to clad and cover covetousnesse. To fast that wee may spare, or augment our substance, is not for Gods glory, but for covetousnesse.

5. And such fasting as the afore-named is injurious, not only to the poore, but also to all a mans family, who gaine not by their abstinence, onely the master if he doth not rightly and reli-

religiously part with and imploy so much at least as is spared, to feast and foster others.

Sixthly, In a reverend and right exercising our selves in the Word of God read and preached, if it may be reading and hearing the same, *Neh.* 8. 9. 9. 3. *Ier.* 36. 6.

This being a meanes to moove men to repentance, and humiliation of minde. It is therefore most safe and seasonable, comfortable and convenient, profitable, and praise-worthy for such private persons, who for their owne private, or the publique good, desire by this laudable and long continued exercise, to keene and edge their devotions, to give wings unto, and cause their prayers to mount aloft with more fervour, force, and fruitfullnesse, to select, and set apart such daies which our Church not onely approves of, but also appoints for the reading of the Word and Prayer: to which enjoyned excellent exercises, many preachers of good note do joyne exposition of some part of the Scriptures: for by these publique ordinances they shall be much furthered, and made more fervent and fertile in their intended service.

The whole day is to bee spent in reading, prayer, &c. *Amb. Ser.* 33.

CHAP. XIIII.

Christian souldiers must follow Christ our Captaines directions, standing in those stations wherein he sets us to warre this good warfare.

SOuldiers continually comply unto, and alwaies follow the directions, and discipline, and obsservantly obey the charge and commandements of their Leaders and Lievetenants, of their Captaines and chiefe Commanders: in their retiring, or rushing forward, in their sallies, surprisalls, stands, and stratagems, in their fighting, or forbearing, in their marching, and other military proceedings. Answerable hereunto was the speech of valiant *Valentinian*. *It was O you souldiers* (saith he) *in your power to choose me to governe, but now I am chosen of you, it is in my power onely to elect, not in yours to choose him partner of the Empire whom you desire.* More-

Duty 9.

Zozom. Hist. Eccl. lib. 6. Chap. 6.

over, it is meete that you who are now subject to my government to be quiet: and for me, who am Emperour to consider what is to be done. *Æmilius* the Romane Generall likewise said publikely to the people, *that had they chosen a man more fit, he would have obeyed, but if they would have him to bee Captaine, hee desired that the army would obey him, and not take the office of the Generall to themselves, nor hinder him with their curiosity and fables.* The souldiers of *Tamerlane* durst not turne their backes in fight, it being contrary to his leave, and liking. The souldiers of the famous Romane *Scipio*, were so obsequious, and obedient to him their Generall; that at his wish, and willing, charge and commanding, they would adventure upon, and attempt imminent, yea unconceaveable difficulties, and dangers, so as not onely to encounter with much hazard, and little hope, upon uneven and unequall termes, fierce and furious foes; but also violently to throw and tumble themselves from of the tops of steepe and craggy rockes and mountaines. [a] The Persian souldiers were so faithfull to *Zerxes*, that many of them speedily and voluntarily cast themselves into the sea to safeguard and preserve him. *Hector Mochintosch* a Scottish rebell, had two hundred such faithfull Captaines, that life and liberty being offered to them, after their apprehension and arraignement as they were going to the gallowes, conditionally that they would declare and tell where *Hector* was, they answered they could not tell, and if they could yet they would not by any paine or terrour of death, bee induced to breake their faith or betray their master. Those licentious Locusts, and luxurious Loyalists, the Iesuites at the will and command of their barbarous, and bloudy unnaturall and irreligious Superiours, murther and massacre the Lords annointed ones, Kings and Princes as a most memorable enterprise. The servants of *Absolom*, and the souldiers of *Abimelech* do as they are directed, put in execution what by them as their commanders was enjoyned, *Iudg.9.49. 2 Sam.*13.27. The young men of *Ioab* and *Abner*, at their assigning and appointment, arose and acted such sad and sorrowfull parts in that terrible and cruell tragedy, where

Car. Chron. lib. 2.

[a] *— Attonitus rector superesse salutis*
Spem retulit navis ni minus esset onus.
Nec mora, cum plures servandi Principis ergo
Insani ultro devoveantur aquis.

Holinsh. Scotish Hist.

Marian. Franc. de veri.

Facinus memorabile Marian. lib. 1. c. 6.

where each man sheathed his sword in his fellowes side, so that they fell downe dead together, 2 *Sam.* 2. 16. Yea disobedience and unfaithfullnesse of souldiers to their Chiefetaines and Leaders is so odious and opprobrious, so criminous and culpable, that by the law of armes such are to suffer even death it selfe; which hath beene executed upon delinquents, not onely by renowned Commanders for faults oftentimes not many and meane. Witnesse, *Charles* Count *Maunsfelt*, who in his wars against the Turkes, hanged an Hungarian horseman, because he refused to carry a faggot to damne up the trenches at *Strigonium*. [a] And *Tamerlane* the great, who put a souldier to death for stealing a little milke from a maid at her complaint, contrary to his military precepts. But also by enemies themselves, who having made use of, and taken advantage by the trecheries and treasons of such unfaithfull and fraudulent fellowes, have rightly repayed them with losse of life, as a condigne, and convenient recompense for such falsehearted execrable and abhorred persons. Witnesse the strange and dreadfull death of *Nicholas Kereschen*, who by the commandement of *Selimus*, was put into a hogshead of nailes with this inscription: *Heere receive the reward of thy avarice, and treason*, Gynto *thou hast sold for gold, if thou be not faithfull to* Maximilian *thy Lord, neither wilt thou be to me.* Witnesse the death of *Parese* Foster-brother to *Kildare*, who having the custody of *Mainoth* in *Ireland* betrayed it to *Brereton* for reward, which was faithfully paid, and then presently the untrusty traytor beheaded. *Canute* the Dane commanded the traytor *Edrike* of *Stroton* Earle of *Mercia* to be put to death, who by slight had purposely betrayed *Edmund* the King, with the English into his hands, according to his treacherous promise. In the Barons wars against King *Iohn*, they sent into *France* for *Lewis* the son of the French King, to whom they joyned against their Soveraigne, &c. The Vicount of *Melin*, who came with the Prince into *England*, before his death at London, told the Barons, that if *Lewis* did get the Kingdome, he would banish out of the Realme for ever all those which now doe take his part and persecute King *Iohn*, as Traytors to their

Knol. Turk. Hist.

[a] *Flens Tamerlano queritur paupercula magno*
Unum è militibus lac rapuisse sibi
Innumeras jubet ille statim consistere turmas
Raptorem lactis quærat ut illa sui
Intento at tetricus rescindit pectora ferro
Quòjusta an fuerit necne querela sciat.
Dick. Spec. Frag.

Knols Turk. Hist.
Morif. Hist. of Ireland, Stowe.

Stowe in King. *Iohn.*

Stowe R. 3. their King. *Thomas Gourney*, and *Iohn Maltravers*, the more then barbarous murderers of *Edward* the second, had also a condigne reward for their trechery. *Banister* who betrayed his master the Duke of *Buckingham* to *Richard* the third: His son and heire waxed mad, died in a boare-stie, his eldest daughter was stricken with leprosie, his second son made lame, his youngest drowned in a small puddle, himselfe in his old age arraigned for murder, and for a thousand pound promised by King *Richard*, received not one farthing, the King telling him that hee which would be so untrue to so good a master, would be false to all other. Worthy to this purpose is the saying of *Philip* King of *Macedon*. *If any Athenian living in Athens, doth say that he prefers me before his countrey, him verily would I buy with much money, but not thinke him worthy my friendship. But if any for his countrey sake shall hate me, him will I impugne as a castle, a strong wall, and bulwarke, yet admire his vertue, and reckon the city happy in having such a one.* Bee we therefore who are the servants and souldiers of the Lord Iesus, dutifull, and diligent, observant, and obedient, firme, and faithfull in our generall and particular stations, and standings to the precepts and prescriptions, the doctrines, and directions, the instructions and injunctions to the royall rules, and divine commandements of our Supreme Soveraigne and chiefe Commander Christ Iesus, *Ephes. 6.* 14. *Stand therefore.* The word there used is a word of conflict, implying not one onely, but many and divers duties, as namely, A souldier-like courage in standing stoutly against every brunt, chooSing rather to stand and die, then stirre and yeeld. A watchfull vigilance by which heedfull souldiers stand to receive their enemies whensoever they assault. Perseverance, standing still with armour firmely fastened, expecting fresh assaults, and more conflicts. And a constant abiding in ones proper place, and a setled standing in ones ranke, not going or gadding into each others place, not starting aside or straggling abroad; art, experience, and warlike discipline, teaching that it is a shelter and safeguard to have the rankes well kept; expert Captaines therefore, and experienced souldiers, are confidently carefull

Stowe.

that

that neither themselves nor other step aside; but that every souldier keepe his ranke and file as they are ranged. *Stand we* therefore stedfast, remaine without removing, rest without retiring in the true Church whereof we are members, wherein the Lords banner is blessedly, and bountifully, peaceably and plentifully displayed: confidently and couragiously continuing constant in retaining our pious profession, not starting or straggling from the same, for gaine or griefe, for feare or favour, for profit or perill, by schismaticall or hereticall separations, by timerous and temerarious temporizing, by apostaticall revolts and backslidings; straggling souldiers loosing the succour and safeguard of their captaines, and the aidefull assistance of their fellow souldiers. *Stand we* also stable, and studiously observe; resolutely rest upon, and religiously obey we Christ Iesus our Commander in those stations, and standing places, performing in them such particular duties which are prescribed to our severall and speciall functions by our gracious Generall, and supreme Soveraigne: of whom we may say more truely, then was said of *Cyrus, whose diligence was such, that he did not like a negligent family governour to give commandements in generall, saying, let some fetch water, let some cut wood, but that he give commandements to particular persons by name, and remembred their names.* Thus Christ our Captaine in his holy and heavenly Word hath assigned and appointed select and speciall duties to all, and every one of his servants and souldiers severally in his proper and particular place, and station in which we must assiduously abide, 1 *Cor.* 7. 20. carefully and conscionably, dutifully and diligently serving the Lord in the severall functions of our particular callings, Christs precepts and Christians defence saith Saint *Ambrose.*

Car. Chron. lib. 2.

Ser. 89. de Barbar. non tim.

1. For we must every one be accountable to our Lord for such duties which belong and appertaine to our particular places.

2. In these the gifts and graces bestowed upon us are best exercised, and manifestly revealed.

3. For thus doing we deck, adorne, and beautifie the Church and body of Christ, we stablish and strengthen the same.

4. And

4. And we have the Lords peculiar promise of protection in our distinct and proper places, *Psal* 91.11.

SECT. 2.

Parents in their places.

1. PArents, obey we the charge and command of Christ our Chiefetaine and Captaine in our particular callings. *Of these duties see before, page* ·

SECT. 3.

Children in their reverencing, and obeying, gratifie their Parents, how and why.

2. CHildren doe you carefully and Christianly carry your selves in this your calling, wherein Christ hath ranged, and ranked you.

First, In reverencing your parents, thus did *Ioseph* bowing himselfe to his sicke, and aged father, *Gen.* 48. 12. Thus did reachlesse and rebellious *Absolom*, 2 *Sam.* 14.33. as well as wise and vertuous *Salomon*, 1 *King.* 2.19. This being of absolute necessity enjoyned by the Lord himselfe, *Levit.* 19 3. and generally practised by the best and most, *Mal.* 1. 6. *Heb.* 12.9. *A sonne honoureth his father*, &c. *We give them reverence.*

First, put away therefore farre from you O you children, all manner of irreverent and irreligious thoughts, speeches, and gestures towards your parents, and be not you

1. Mockers and deriders of them, for in so doing you are certainely accursed, *Pro.* 30.17. *Gen.* 9.21. 27 2. *The eye that mocketh his father*, &c.

2. Be not despisers and contemners of them, this being a capitall, crimson, and crying abomination, *Ezek.* 22.7. *In thee they*, &c. *Deut.* 27.16. *Cursed*, &c.

3. Bee not you cursers of your parents, for they who are such

such are children of death, *Exod* 21.17. *Levit.*20.9. *every one that curseth*, &c. *Pro.*20.20. *His lampe*, &c.

Considering that such or any the like cursed and contemptible unchristian, and unreverent behaviour of children towards parents.

1. Is not onely occasioned by parents lack of often, and earnest prayer for their children: by their light, lascivious, and lewd behaviour in words and gestures: and by their lack of correction, their indulgence, dandling, and cockering them as we see in *Adonijah*, *Absolom*, and *Elies* sons.

Secondly, But also it is occasioned by, and argueth in children,

1. Much pernitious privie pride, sinfull and shamefull selfe-love.

2. And abundance of ignorance of Gods ordinance, and unacquaintednesse with the meaning of Gods law.

Secondly, And be perswaded to reverence, and rightly respect your parents.

1. For the very countenance of parents ought to be reverent, amiable, yea and terrible if we offend them.

2. For they are your betters, yea so much that no image so represents to a man God in a family as a father.

3. For whosoever will not reverence their parents, will hardly honour any other superiour.

4. Yea the dimne and duskie eye of nature presseth and perswadeth hereunto; Witnesse *Tertullians* testimony of the people of *Pontus* their love to be such, that they did eate the dead carkesses of their parents, thinking their owne bellies to be the fittest sepulchers for them. Witnesse the precise practise of the *Lacedemonians* reverencing age and authority by all meanes: and *Ciceroes* councell in his offices to youth, to honour and reverence the more ancient. *Contra marc.*

5. And in the fift Commandement naturall parents are specified, and specially named rather then other superiours, although they are intended.

1. Not onely to shew and signifie that all governours should be fatherly affected towards their inferiours,

2. Not

2. Not onely becauſe they were firſt in planting of policie, and propagating poſterity.

3. Not onely becauſe to this rule the reſt ſhould bee fa-ſhioned.

4. But alſo becauſe this is moſt acceptable and amiable.

5. And becauſe the contempt and careleſſe keeping hereof is moſt againſt nature.

Reverence therefore and reſpect your parents. If you bee rich your parents poore, releeve them, yet with reverence, not as if you gave an almes to a beggar with an high heart, but as a termer or tenant holding in Knights ſervice payes reliefe unto his Lord, not of benevolence but of duty. If you be wiſe, learned, and politique, your parents ſimple unlearned and ignorant, counſell, adviſe, inſtruct, and admoniſh them, yet with reverence, practiſe all your performances, doe all your duties unto your parents with reverence. Gods gifts and goodneſſe to you may not cauſe or incourage you to vitiate and violate, to infring or breake the loyall lawes of nature.

For this end and purpoſe.

1. As parents ſhould conſcionably and continually be carefull to procure honour, and eſteeme in their children towards them. By often and earneſt, ſound and ſincere prayer to God for them and for that vertue. By due and diſcreete, ſafe and ſeaſonable correction. And by grave and ſober carriage and behaviour.

2. So that you may procure, purchaſe and preſerve this righteous, religious, and remarkable grace in your ſelves.

1. Ply the throne of grace for, and labour inceſſantly to plant and preſerve, to compaſſe and cheriſh that difficult but divine grace, true humility.

2. And accurately acquaint your ſelves with, and acquire with all aſſiduity the knowledge of Gods ordinance, and of that authority which parents have from God, whoſe command and charge it is that you ſhould honour your parents.

Firſt, I know that all ſuperiours are meant, and called by the name father.

1. Both

1. Both to incitate and intice all inferiours to obedience by a name so sweete and savoury, so amiable and authenticall, nature having taught to obey fathers.

2. As also to give superiours an inkling to behave themselves like fathers, and not like raging bedlams.

Secondly, I know that superiours or parents duties are included in that commandement although not expressed, as in the fourth precept.

1. For superiours are or ought to be observers and keepers of both tables, and therfore their duties are implied in each.

2. And the enjoyning of duties to inferiours inforceth a charge upon them, the law being two edged by the nature of relation, they therefore are commanded to honour inferiours although not with reverence, yet with good usage.

Thirdly, yet the duties of inferiours of children are rather named and expressed then of superiours and parents.

1. Not onely because inferiours and underlings are more skillfull, and mindfull of their parents duties then their owne, this being a common sin to be skillfull in other mens duties, and not our owne.

2. Not onely because greater inconveniences may accrew, and discommodities grow by neglect of inferiours duties, as by their unrulinesse, stubbornenesse and rebellion, then by the tartnesse and tyranny of superiours.

3. But also because inferiours are more hardly, and with more difficulty brought either to the knowledge or practise of their offices then superiours.

4. Or to teach them precisely to practise and performe their duties diligently to their betters, although they should frustrate their expectation and faile in theirs to them.

5. As also to manifest and make knowne that all sins committed against fellowes, or inferiours, equals, or underlings, are not so noysome and notorious, not so great and grievous, but farre lesse then against superiours, the defacing of whom is a defacing of the image of God: the overthrowing and overturning the order and ornament, the state and stability of the world.

Secondly,

Secondly, In yeelding obedience unto your parents, thus did *Isaack*, *Gen.* 22.7,8. thus did *Ioseph*, *Gen.* 37.13. thus did the daughters of *Revel*, *Exod.* 2.16. thus all wise and vertuous children doe, *Pro.* 13.1. and thus all of you are bound to doe, *Pro.* 6.20.21. 23.22. *Ephes.* 6.1.

First, Take heed therefore unto your selves

That you doe not refuse or despise their instructions.

That you doe not denie them service, and observance, *Matth.* 21.27.

That you rest not in saying without doing. *Matth.* 21. 30.

That you doe not obey them unwillingly, retchlessely and deceitfully.

That you do not undertake or enterprize any thing in matters of weight as in marriage without their consent, councell, advice, authority, leave, and liking, *Iudg.* 14.2.

That you doe not refuse, resist, or withstand their chastisements and corrections, *Deut.* 21.18.

For in dealing thus undutifully, and disobediently

1. To your parents prejudice you should promulgate, and proclaime, That their example was evill, and behaviour bad in the sight of you their children. That their lacke of instruction, *Eccles.* 30.2. their lack of correction, *Eccles.* 30. from *v.* 1. to 14. *Pro.* 29.15,17. and lacke of care and conscience towards you was greate, and grievous. That their license, and overmuch liberty given, and granted to you, *Eccles.* 30.7, 9, 10, 11. their sloth, ease, and idleness, and your nice, dainty, and tender education, 1 *Sam.* 2.23. 1 *King.* 1.5,6. hath beene insufferable and intollerable.

2. And to your owne disgrace and disadvantage, you manifest and make knowne, That you too much accommodate your selves to the counsell, and company of vile, and wicked men. And that you shamefully and sinfully, wittingly and wilfully, erroniously, and irreligiously are ignorant of mistaking, and mis-understanding the Word of God, especially such Scripcures as these, *Gen.* 2.24. which is meant in regard of cohabitation, *Luk.* 14.26. which is onely a comparative speech

shewing

shewing that wee must love them lesse, *&c.*

2. And be perswaded in things lawfull to obey your parents

1. Commandements, although they may seeme unpleasing, and unprofitable; you owing your selves, much more your service unto them, you being in regard of your bodies the goods of your parents, *Ex.* 21.7. *Iob* 1.12, 18. And although your parents preferre you above servans, yet while you are under age, you are in condition as servants, and put as directly (if not more) under your parents, as servants are, *Gal.* 4.1, 2.

2. Counsels, be content to eate, drink, weare, lodge, and bee imployed in any trade of life your parents will, for if parents are to order their children concerning their vowes, and marriages, much more their callings. But they are to order their children in marriage, *Ex.* 34 16. *Deut.* 7.3. 1 *Cor.* 7.38. so that

1. Parents may in some case command and charge their children to take in marriage parties thus or thus qualified, *Gē.* 28.1, 2

2. Yea frustrate, and make voide contracts secretly made by children without or against their consent, leave or good liking, *Exod.* 22.17. *Numb.* 30.6. *Deut.* 22.28.

3. And marriages made without or against the same (although they are civill) are not divine, being repugnant to, and against Gods commandement.

Children are to have their choice to their content, yet not without parents direction, in being their owne carvers, for in so doing

1. They oft commit adultery in not being able to waite and expect a good election for lust.

2. And they are guilty of rebellion in a high degree.

3. And corrections yeelding obedience to the same without rebellion, or resistance, not standing at the staves end with them, *Heb.* 12.9. The parties corrected were to lie downe in token of their patience submitting to their deserved chastisements, *Deut.* 25.2. Children obey therfore your parents.

1. Whether they be naturall, and you their sons, for thus did *Saul*, 1 *Sam.* 9.3, 4, 5. thus did *David*, 1 *Sam.* 17.15, 20, 22, 34. and thus did the sons of *Rechab*, *Ier.* 35.6. or daughters, for thus did *Rebekah*, *Gen.* 24.15. and the daughters of *Revel. Gen.* 2.16

2. Whether they be parents by marriage and you their sonnes: For thus did *Iacob*, *Gen.*31.6,38. And *Moses*, *Exod.* 3.1. Or daughters, for thus did *Ruth*, *Ruth* 3.5,6.

3. Or whether they be parents by adoption, for thus did Queene *Ester*, *Ester* 2.10,20.

1. For thus to doe is advantagious and gainefull: Witnesse the propheticall and patheticall blessing of *Sem* and *Iaphet*, *Gen.*9.26,27. by *Noah*: Of *Ruth* by *Boaz*, *Ruth* 2.11, 12. And the Lords mercifull and manifold, great and gracious promises, *Pro.*1.8,9. 6.20,21,22.

2. Yea just and equall, *Eph.*6.1 *This is right.* *Colos.* 3.20. *This is well-pleasing to the Lord.*

3. Whereas the contrary is not onely unfruitfull and unprofitable, but also dangerous and dreadfull, *Deuteron.* 21. 18. 27.16.

4. Being exceedingly and extraordinarily shamefull and sinfull, *Pro.*19.26. *Ezek.*22.7. *Rom.*1.30.

3. In gratitude and thankfulnesse to your parents.

1. In heart and mind acknowledging Gods mercy in giving them, and by them breath and being to you, joying and rejoycing in them, desiring and wishing well unto them, and truly loving them, *Ruth* 4.5.

2. In tongue and word, praising God for them, praying unto the Lord for them, speaking well of them, thanking them for their benefits, and comforting of them, 1 *Sam.*9.5. *Pro.*10.1.

3. In deed and really, by cherishing, relieving, and maintaining, delivering and defending your parents, for thus did *Ioseph*, *Gen.*47.11,12. Thus did *Rahab*, *Ios.*2.12,13. Thus did *Ruth*, *Ruth* 2.17,18. And thus ought all to do, *Mar.*7. 12. *Mat.*15 4,5,6. 1 *Tim.*5.4.

You therefore who are the Lords servants and souldiers, do you abominate and abandon such irreligious and intolerable ingratitude which is or hath beene in the members of Satan, and sonnes of Belial towards their parents, and be not like those monsters of mankind,

1. Who rejoyce at their parents disgrace and dishonour, *Eccl.*3.11.

2. Who

2. Who grieve, make them sad and pensive, *Prov.* 17.21, 25. *Eccl.* 3.33.

3. Who disclose and discover their shame, *Gen.* 9. 22. 35. 22. 49.3,4. *Lev.* 18.7. *Deut* 27 20.

4. Who fraudulently forsake them.

5. Who rob and spoile them, *Gen* 31 30 *Prov.* 28.24.

6. Who rebuke, check, and controll them, *Isa.* 45.10 *Luke* 15.29.

7. Who grudge and grumble at their large and liberall dealing with the rest of their children, *Luke* 15.29,30.

8. Who cruelly curse them, *Pro.* 30.11.

9. Who deny them reliefe and maintenance, *Mat.* 15.

10. Who shamefully and sinfully smite them, *Exod.* 21.15.

11. Who currishly chase or divellishly drive them away, *Prov.* 19.26.

12. Who cursedly and cruelly kill and destroy them, *Pro* 19 26.

2. And be inticed and intreated to glad and gratifie your parents.

1. This being an honest thing and acceptable before God, 1 *Tim.* 5 4.

2. This purchasing and procuring praise and good report, credit, fame and commendation from men, *Ruth* 2.11,12.

3. This obtaining the prayers of parents and others to God for you, *Ruth* 1.9. 2.12.

4. Considering that good and gracious, yea kind and naturall children are as the staffe and stay of their parents. Witnesse not only the fore-mentioned particulars in the Scripture, but also the practice of *Æneas*, who carried his father *Anchises* upon his shoulders out of the overthrow of *Troy*: And the constant care of young Storkes towards the old, carrying them to food when through age they are disabled from flight, as *Elian* testifies. *Virg. Æneid. lib.* 1. *Lib.* 3. *cap.* 23.

5. Considering that you were born of them, & can never recompence them the things they have done for you, *Eccl.* 7.25

6. Considering that parents are or should be childrens joy and glory, *Pro.* 17.6.

7. Considering that by thus doing you shall glad and rejoyce your parents, *Pro.*23.24,25.

8. The want of thankfulnesse, noting out an irreligious and reprobate mind; *Ezek.*22.7. *Rom.*1.30.

9. And arguing and averring men to be sinfull and shameleſse children, *Prov* 19.26. Behave your selves O children like children towards your parents while you have them, no limitation of age or mariage can or may exempt you. *Iob* kept his authority over his children when they were married, and exercised his discipline over them so long as they lived, so long therefore as you have parents, reverence, obey, and gratifie them.

SECT. 4.

Husbands must follow Christ their Captaines directions in loving their wives, giving them due benevolence, giving them honour, and wisely guiding of them. How and why.

HVsbands be we conscionable and circumspect, resolutely and religiously to serve and obey Christ our Captaine and Commander in our proper and peculiar place and station. Which that we may do,

We ought with all affectionate amiableneſse to love our wives, for thus doing we imitate the holy ones of God, as *Isaac* who loved *Rebekah*, *Gen.*24.6,7. *Iacob* who loved *Rahel*, *Gen.*29.8,20. *Samson* who loved the Timnite, *Iudg.*14. *Elkannah* who loved *Hannah*, 1 *Sam.*1.5. And dutifully obey those many pious precepts of our gracious God, *Prov.*5.18,19. *Be thou alwayes ravisht with her love. Eccl.*9.9. *Live joyfully with the wife whom thou lovest*; &c. *Eph.*5.25. *Husbands love your wives.* Vers.28. So ought men to love their wives. Ver.33. Let every one in particular so *love his wife even as himselfe. Col.*3.19. *Husbands love your wives*, &c.

To love is to be so affected towards another, that we covet well to him, according to our power and possibility. do well unto

ur to him for his owne sake. Thus you should love your wives O husbands, yea as Christ loved the Church, whose love was true, sincere, chast, and perpetuall: so likewise should your love be to your wives. Whose love was such, that he gave himselfe for his Church; answerably your love should not consist onely in words, but in giving and granting things necessary for their estate and condition.

Motives.

1. Thou O husband art the male, thy wife the female, therfore thou oughtest to love her.

2. Thy wife is thine owne, every thing loves that which is its owne: such is thy wife, she is thine owne flesh, body, bone of thy bones, and thou art her head, *Eph.*5.28,29.

Non es dominus sed maritus. Non ancillam sortitus es, sed uxorem. Amb. Hexam. lib.5. cap.7.

3. She is the next in worthinesse to thy selfe, committed into thy hand by the Lord of heaven and earth, she is almost one person with thee, and wilt thou not honourably and lovingly use such an excellent creature committed to thee by the Almighty?

4. Thou art fastly and friendly chained and combined with many couplings and combinations unto thy wife. As for example.

1. Thy wife is a meanes peradventure to continue and conserve thy life.

2. She is an helper to thee, *Gen.*2.6. to repell and rid thee from many toyles and troubles.

3. She continueth to thee progeny and posterity.

4. She hath left friend and father, made choice of thee before all, married her selfe, soule and affections unto thee, and wilt thou not love her?

5. Thy wife is a good thing, *Prov.*18.22. *Who so findeth a wife, findeth a good thing.*

6. She is thy companion, *Mal.*2.14. yea so as to be flesh of thy flesh, and so is not any else, yea she is so a companion to thee, that without her thou couldst not live but comfortlesly; whereas by her thou art freed from many cares and combers to which thou hast neither skill nor will.

7. She hath committed to thee and thy trust her goods, person, life.

8. By her thy infirmity is relieved, by her thou hast continuall and constant remedy for a continuall imperfection: without whom Satan might abuse concupiscence to damnation, and therefore thou mayest say of thy wife as *David* in another sense of *Abigail*, 1 *Sam* 25.33. Blessed be my wife who hath preserved me from filthinesse and fornication.

Love therefore your wives O husbands as your selves, in desiring, seeking, and procuring, in preserving, maintaining and defending, in delighting, joying and taking pleasure in their weale and welfare, the health and happinesse of their soules and bodies, in their credit, countenance and comfort, as in your owne.

Object. 1. Say not beloved brethren, we are forbidden to love our selves, therefore our wives.

Answ. For Ἀγάπη is allowed and approved, wherein as no man can go too far in liking and loving his neighbour: so cannot he love himselfe too much with true love. He who makes an idoll of himselfe, loves not himselfe. He who makes an idoll of his wit, loves not his wit. He who makes an idoll of his back and belly, loves neither. He who makes an idoll of his wife, loves her not. Because in all these men harme and hurt themselves and their wives, and so walk contrary to the nature and property of love, *Rom.* 13.10. 1 *Cor.* 13.5. Neither is φιλαυτία selfe-loue simply either commanded or forbidden, save onely as it secludes and separates from the love of God or our neighbour.

Object. 2. Say not beloved brethren many men do preposterously, inordinately, and immoderately love themselves, and must they therefore so dotingly and fondly love their wives?

Answ. For such is rather lust than love, rage and indulgence, not from the law but lust, not from rectified nature or grace, but rather from vice and impiety.

Object. 3. Say not beloved brethren, we must love our wives more than our selves. because Christ loved his Church more than himselfe.

Answ.

Answ. For Christ in loving of his Church which is his body, loved himselfe.

Object. 4. Say not beloved, we must love our wives more than servants, children, and neighbours, therefore more than our selves, since we must love our neighbours as our selves.

Answ. For although we are to love our neighbours as our selves, yet it is onely in regard of the manner of love, not in regard of the measure thereof; or with a generall love common to all Christians, as Christians: But we must love our wives as our selves in regard of the measure, or with a certaine speciall, proper, singular, and conjugall love.

2. Give we to our wives due benevolence, 1 *Cor.*7.3. all marriage duties especially, bed company for just ends, in chast and sober manner, expressed by such like phrases in the Booke of God as these. *To imbrace, Eccl.*3.5. *To bruise the breasts of virginity, Ezek.*23.3. *To sleepe with, To lie with,* 1 *Sam.* 13.11. *To lie by, Gen.*37.10. *To touch a woman, Prov.*6.29. 1 *Cor.*7.1. *To know a woman, Gen.*4.1. *To humble her, Deu.*21. 14. *To drink waters, Pro.*5.15. *To go in unto, Gen.*28 8. *To take their fill of love, Pro.*7.18. Which act as it is not at any time to be done by some men and women, namely Hermophrodites, such who are insufficient, and know themselves so to be for generation and conception: such who have infectious and incurable diseases, and such who be mixed and mingled in bloud so neare, that Gods Law forbids them marriage. So there are times and seasons wherein husbands cannot performe this duty either seemly, healthfully and lawfully, as there are when they may both seemly, healthfully, and lawfully.

Not seemely in the sight or light of others: But in secret, and by themselves.

Not healthfully in old age, or when impotent, weakened, wasted or consumed with sicknesse. But when they are yong, strong, and healthfull.

Not lawfully all the time they be single, and not joyned together in lawfull matrimony.

After consummation, when it is with the wife according to the custome of women.

When they give themselves to prayer and fasting, *Ioel* 2. 16. 1 *Cor.* 7. 5.

When either of them shall be legally and lawfully separated from the other.

3. Give honour to your wives as to the weaker vessels, 1 *Pet.* 3. 7. By an honest care and respectfull regard of them and for them according to your conditions and callings.

1. In defending, delivering, safe-keeping, safe-conducting, protecting and preserving them: You therefore are called the vale of their eyes, *Gen.* 20. 16. And the wings of your garments are to be their covering, shadow, and shelter, *Ruth* 3. 9.

2. In procuring providently and cheerefully for them, and allowing them all manner of necessaries, comforts and conveniences, *Exod.* 21 10. *Isa.* 4 1. 1 *Sam.* 1. 8. No goods are so well spent, or more to the comfort and contentation of good men, than those which are bestowed upon, and imployed for the supply and support of loyall and loving wives. Whereas those who rigidly restraine them, are little better than theeves, depriving the right owners of Gods blessings and benefits. Granting and giving their honest, right and reasonable requests, *Ester* 7. 2, 3. 1 *King.* 1. 29. Allowing and approving of their vowes, if godly, *Numb.* 30. 7, 8, 9.

Epist. lib. 10. *Ep.* 82.

3. In bearing with and tolerating their infirmities and imperfections, (*She is unfit for wedlocke*, saith S. *Ambrose*, *who deserves chiding.*) they being such as may be winked at, and so that you be not cause of sin to your selves or others. For you must be apt and able to rule and regulate their affections, and not sinfully and shamefully yeeld to them, els many inconveniences will unfortunately follow. In reprehending their infirmities looke not on them without a sight of your owne and your wives vertues, and do not delightfully blaze abroad your wives faults and frailties, for in so doing you conspire against your owne houses.

Numb. 30. 7, 8. 13. Iob 2. 10. 1 Cor. 11. 3, 7. 14. 35. Eph. 5. 23. 1 Pet. 3. 7.

4. You ought to guide and governe, instruct and direct them in all actions and affaires, not childishly, fondly, and indiscreetly, behaving your selves with them toyishly as with babies:

babies: nor basely and bitterly, currishly and churlishly with harshnesse and rigour. You must therefore behave your selves as well fatherly as familiarly towards your wives, governing and guiding your houses, especially your wives; as preachers of piety, not like beadles of beggars. Such men onely are furnished and fitted for marriage, who are fit for government in a family.

Sect. 5.

Wives in their duty, reverencing their husbands, being subject unto, and helpers to them, after what manner, and why.

WIves, although you are not, neither is it expected or expedient that you should be for martiall matters, or warlike imployments, like the ancient Amazones those valiant viragoes in Anatolia, two of which women *Hippolite* and *Menalippe* sisters to *Antiopa* their Queene, challenged *Hercules* and *Theseus* to single combat. A troupe and traine of which warlike women with their renowned Queene *Penthesilea* were present at the warres of Troy to the aid of *Priamus* against the Greeks, whose vertue and valour is set forth and celebrated by the famous Historian *Iustine* with much honour. Or like unto *Camilla* Queene of the Volscians (who came to aid *Turnus*, whose power, prowesse and valour were to admiration described by *Virgil* in the close of the seventh Booke of his Æneads. Or like unto *Tomyris* Queene of the Massagetes, whose invincible and unbroken fortitude and honourable conquest of so potent an enemy as *Cyrus*, with whom full two hundred thousand souldiers are described by *Herodotus* at the latter end of his *Clio*. Or to *Artemisia* Queene of Caria, whose excellency of Spirit and undaunted courage to the admiration of *Xerxes* is set downe at large by *Herodotus*. Or to those stout and souldier-like women of Bohemia which under the leading of their brave and bold *Valasca*, redeemed themselves and their sex from the tyranny of men. Slaughtering their barbarous Lords and husbands, possessing

Heil. pag. 538.

Virg. lib. 7. Ænead.

Herod. Clio.

In Vrania.

Holinsh. *Stow.*

sessing themselves of their horses, armes, treasure, and places of strength. Or like unto those ancient Scottish women, who would keep rank and files, and be ranged in battell array with men, or like *Bunduica* of Britaine, a woman of noble birth, who not onely with much honour ruled amongst the Britans, but also was the Soveraigne in their warres, and had indeed a stomacke more manly than woman-like. Yet you being the souldiers of Christ Iesus, doe you doe service to Christ your Cheiftaine; stand you stable and stedfast, and fight the Lords battels in your select and speciall stations and standings.

1. In reverencing your husbands both in thought, word, and gesture. This being the charge and commandement of our great and good, of our gracious and glorious God, *Eph.* 5. 33. *The wife see that she reverence her husband. Psal.* 45. 11. *Worship thou him.* He is thy head and governour, therefore reverence him. This having beene the custome and commendable cariage not onely of the most modest matrons, but even of many of the most loose and licentious women amidst the prophane paynims and idolaters. Witnesse the wife of *Potiphar*, *Gen.* 37. 16. Who although audaciously adulterous, yet respectively reverenced her husband as her Lord, *Gen.* 37 16. And witnesse amongst others the wives of Turkie, who (as *Heilin* affirmeth) live in such great respect of their husbands, that they never sit with them at the table, but wait untill they have done, and then withdraw themselves into some by-roome. If their husbands have been abroad, at their comming home they rise from the stooles whereon they sate, kisse their husbands hands, make obeysance, and stand so long as they are in presence. This having beene the pious and praise-worthy practice of chast and Christian, of holy and heavenly-minded women in all ages. Witnesse *Abishag* who ministred, 1 *King.* 1. 6. *Bathsheba* who bowed and did obeysance, 1 *King.* 1. 20. 31. and *Sarah* who obeyed and reverenced *Abraham*, calling him Lord, *Gen.* 18. 12. 1 *Pet.* 3. 2, 6. Not like many domineering dames who are content to glad and gratifie their heads and husbands with some verball titles of reverence and respect, in the meane time rustically, ridiculously and rudely ruling over them;

them; hers being in heart, and therefore unfained, testified by her submissive, humble aud lowly speeches and dutifull observance. This being not onely fitting and convenient, profitable to man and pleasing to God, but also of urgent, and important necessity, man being the wives head, *Eph* 5.23. 1 *Cor.* 11.3. the woman being the glory of the man as he of God, 1 *Cor.* 11.7. She having her being from man, Ver.8. being the weaker vessell, and therefore more imperfect. And your husbands (O you wives) are to be in your eyes as the father in the daughters, under which name you are comprised in the fift commandement, and by which you are called, *Prov.* 31.29. *Many daughters*, &c. Your husbands must estimate, prize and value you as helpers; but you your selves must think and esteeme your selves as daughters, and be willingly subject unto, and respectively reverencing them. Not that they should hide their love from you as from children, for they are to shew it. Not that they are to correct you with stripes as children, this being unwarrantable.

Farre be it from you O you Christian women to walke in those cursed and crooked, false and filthy, sinfull and shamefull by-paths trac'd and troden in by many irreligious and unreverent wives, denying or disdaining to give reverence unto their husbands, or doing that which is contrary or repugnant hereunto: disgracefully disdaining their husbands. Disloyally discovering their shame: Ridiculously reproaching them, maliciously and immorigerously mocking them, or currishly checking and controlling of them. The carriage of such not onely odiously oppugning this fore-named duty, but also tending and turning to their owne ignominy, shame and disgrace: for whereas and when they sawcily and peevishly befoole and nickname their husbands, they reproach themselves, acknowledging that they are the wives of such abject and disdainefull persons.

Ob. Say not beloved sisters that *Abigail* befooled her husband, 1 *Sam.* 25.25. *Folly is with him*, and that for it she is commended.

An. 1. For neither was she praised or commended for her so doing,

doing, but for her wittie pollicy and her wonderfull wisdome in finding out meanes to deliver her husband from inevitable dangers he had brought upon himselfe, by his wicked and dogged answers to *Davids* servants.

2. Neither doth shee call him foole, but onely alledgeth his simplicity for his defence, and therefore giveth no shew of favouring sawcy speeches or contemptuous carriage.

But doe you reverence your owne husbands, highly esteeming of them, framing your affections unto their mind as to your superiours, and being unto them as delightfull stars arising over them to calme and quiet them at all times, and to refresh and renue their spirits.

Secondly, In being subject unto your husbands, *Gen.3.16. thy desire shall be subject to thy husband. Ephes.5 22. Wives submit your selves to your owne husbands as unto the Lord.* 1 *Tim.* 2.12. *I suffer not a woman to usurpe authority over the man.* 1 *Pet.3.1. Likewise ye wives be in subjection to your owne husbands.* This your subjection should be sincere, holy, and from the heart as unto the Lord, that is, to Christ; not as to man, not as to the eye compelled, but as to the Lord sincerely from the heart, and in things according to the Lord with all feare, even to such husbands which are evill, 1 *Pet.3.1.* 2.19.

Away therefore with such proud conceipts which possesse the hearts, and fondly feed the foolish fancies of divers disorderly and selfe-conceited women, who perswade themselves that might they be let alone, they could rule and governe better then their husbands: for the Lord who knoweth all things, and is the God of order, hath shewed and signified that it is not their place to guide and governe, but to submit and obey.

Away therefore with such prepostorous and topsi-turvy practises and disorderly doings of those women who command their husbands, for although such women thinke it their happinesse and honour; yet in truth it is nothing lesse, such women being accounted vaine, and men foolish, such men being feminine men, women masculine women, such women being insolent and irreligious leading the life of *Achaia*, as the proverbe

verbe saith, where the gray mare is the better horse, and the master or good man weares not the breeches.

Away with that peevish and perverse disposition, which in many women denieth submission and obedience, for a womans wisedome doth shew it selfe most, in induring patiently a rash husband. A womans sageneſſe in obeying a fooliſh husband, a womans worthineſſe in bearing with an unworthy husband. Be you therefore subject and wise in obeying, even that which they oft fooliſhly command.

Ob. Say not beloved that you excell your husbands, therefore you will not be subject.

Answ. For so sometimes doe children excell their parents, servants their masters, subjects their Princes, yet may they not therefore intrude themselves into their betters places.

Ob. Say not beloved we are their companions, therefore will not be subject.

Answ. For you are but the left side of the yoke, not fellow heads, onely fellow-helpers.

Ob. Say not beloved we are one fleſh with our husbands, we will not submit therefore.

Answ. For so is the Church with Christ, yet subject unto him, *Ephes.* 5. 22.

But reason and resolve thus.

1. Doth that proud disposition which is in many of our sexe, and their impatiency to be subject, bewray their fooliſhnes and folly, overthrowing and overturning the order of nature and of Gods ordinance, running out of their proper places into dreadfull disorders; deserve reprehension, yea and more: for hereby Gods ordinance is prophaned, and polluted, and so that which should be a bleſſing, becomes a curſe, the ordinance changed, as if God were the author of confusion, and many disorders spreading themselves so hereby that children which should be a bleſſing, oft times prove a curſe, and that holy forme of government in a family, which should reſemble heaven, is become a lively repreſentation of hell, confusion, and disorder.

2. Doth nature, reason, and religion strive for, and give priority,

priority, and preheminence unto the man, and onely the corruption of nature enforce women to exalt themselves. Witnesse such like sage sayings of the most grave and morall naturalists. *That house pleaseth not me wherein the hen crowes, the cocke is silent*: of *Socrates* who being demanded to shew how to governe a family, went home, and commanded his wife to throw downe certaine vessels full of oyle and honey, saying, *If you have such power in your houses, you need not doubt but to leade and live a peaceable and quiet life.* And their practises correspondent unto the same. The Persian princes ordered and decreed the punishment of *Vashti* for her disobedience, and the subjection of women, *Ester* 1. 9. And the Romane Senate banished a Knight, and imprisoned his Lady, only because she said her husband should not goe to the warres with *Silla*. Witnesse the rectified and religious sentences of auncient and orthodoxe divines. Saint *Augustine* saith, *If the husband is in subjection, and the wife doth rule, the peace is perverse, if the wife doth submit to the husband ruling, the peace is right*; againe, *woman is not made of the feet, nor of the head but of the side, so that she is almost equall*, signifying that women should neither beare rule, nor be in great or slavish subjection. And witnesse the many pious precepts of our good God, and the practises of his peculiar people.

Non mihi placet domus in qua gallina cantat, gallus tacet.

Dial. princ. lib. 2. chap. 6.

Aug. in Psal. 143.

3. Is it equall and just that we should be subject.

1. Because of our sexe we being more imperfect then men who are better, and perfecter then we by Gods ordinance, we being inferiour to our husbands by the order of Creation, at the beginning whereof, before the fall, woman was inferiour to man, the cause of her substance, and she therefore called *Isha*, shee-man, or weaker man, receiving her being from man, *Gen.* 2. 23. 1 *Cor.* 11. 8. and owing subjection to man.

2. Because we wives are created by the Lord for others, women for men, *Gen.* 2. 20. 1 *Cor.* 11. 8.

3. Because we are weaker vessels, 1 *Pet.* 3. 7. our wits being slenderer then mens, we therefore are unfitter for common affaires, and our bodies weaker: we are therefore called helpers or assistants, which are not principalls: and those good parts which

which are in us, not beeing so good without a guide; mens direction who are our heads, whose part and place it is to guide and governe us and our family, as it is the property of the head to give to the body life, motion, and feeling; there being an excellency in them surpassing ours, as gold doth silver.

4. Because wee are to bee subject to them as to the Lord, not by mans law, but Gods, wee are to bee subject to the Lord, then for the Lord to our husbands, and in our husbands to the Lord.

Then surely wee will submissively bee subject to our owne husbands according to the good will and pleasure of our good God.

Thirdly, In being helpers unto your husbands; therefore you were created, therefore was marriage ordained, *Gen.* 2.18. that man might have one to helpe, to passe away his life honestly, sweetly, godlily. Be not you therefore like *Evah*, who perswaded *Adam* to rebell against God: wherefore the Apostle saith, *Adam* was not deceived, but the woman, 1 *Tim.* 2.14. namely, Not first, not immediately. Not by Sathan, but his second selfe. Not by the Serpent, but his Spouse. Not by the divell, but a woman. Not by a beast, but a reasonable creature. Not by a stranger, but a familiar. Not by an enemy, but by a friend. Not by a lye, but by love. Be not you like *Iobs* wife, tempters to evill, *Iob* 2.9. Not like the wives of *Salomon* who turned his heart from God, 1 *Kings* 11.4. Nor like the wife of *Ahab* who inticed him to evill, 1 *King.* 21.25.

But be you helpers unto your husbands all you can.

1. As against their naturall infirmity, 1 *Cor.* 7.1.

2. So for the generation and education of children, 1 *Tim.* 2.14.

3. Principally in piety, in things concerning a better life, 1 *Cor.* 7.5. 1 *Pet.* 3.2. winning, and woing them to the obedience of the Word, as by seasonable and pious perswasions, so by your chaste and godly conversations.

4. As also in matters of thrift, in ordering and taking care

for

for houshold affaires, thus did *Sarah*, *Geneses* 18. 6. thus the Apostle adviseth, 1 *Tim.* 5. 14. and therefore commands wives to keepe at home, *Titus* 2. 5, 6. to bee like snailes carrying their house on their heads. For this the good women is commended, and by this described. *Pro.* 31. 11. *The heart of her husband doth trust in her*, so that hee never doubts of her chastity, secrecy, or care in looking to her family. *Hee shall have no need of spoile*, for shee will furnish and fill his house with things needfull, and delightsome, so that hee shall want no necessaries, for which hee needeth to rob or spoyle. *shee will doe him good.* For shee is constant in her love to him in youth, age, prosperity, adversity, sickenesse and health, and will do him what good shee can in his body, soule, goods, and estate; shee providing such food which may nourish him, shee stirring him up to serve God, shee saving his goods as much as is possible; shee not lowring on him with her lookes; shee not crossing him in her words; shee not vexing him by her deeds: If shee know any thing please or profit him, shee going about it speedily: If shee perceive ought to offend him, shee carefully avoiding it.

SECT. 6.

Servants in theirs, reverencing their masters perswading them to good, obeying of them, how, and motives to the particulars.

SErvants be you continually carefull, conscionably in your proper and peculiar places to serve the Lord Christ, *Col.* 3 24. and to war this good warfare.

1. Reverencing and respecting, honouring and highly esteeming of your masters, whether they bee poore or rich good or bad. Thus did *Iakobs* servants, *Gen.* 33. 6, 7. *Naaman* servants, 2 *King.* 5. 3, 13. *Ahashuerus* his servants, *Ester* 3. 2 and this is the will and command of our good and gratious God, *Gen.* 16. 9. 1 *Tim.* 6. 1. *Mal.* 1. 6.

2. Pressing

2. Pressing and perswading your masters to things honest and necessary, pious and praise-worthy, 1 *Sam.* 28.23. 2 *Sam.* 19.5. 24.2. 2 *King.* 5.13.

3. Serving and obeying them in all things, *Col.* 3.22. namely which are lawfull, *Gen.* 39.7. which are possible, *Gen.* 24. 7,8. which are profitable, 1 *Chron.* 11.17. and proportionable to your abilities, *Exod.* 5.7. or in a word, in all things wherein you are to be subject and ought to obey. Impious injunctions of masters may not, 1 *Sam.* 22.17. impossible need not to be obeyed; serve therfore you Christian servants your masters.

1. Whether they be good and gracious, 1 *Tim.* 6.1,2. for as such masters are more worthy of reverence, respect, submission and service, so are you more obliged to be obsequious and officious unto them, not only by their charitable, and Christian usage of you, but also by the Lords precise precept, 1 *Tim.* 6.2.

2. Or bad, cruell, crosse and unconscionable, 1 *Pet.* 2.18. the ordination of God, and not the worthinesse of your masters being the prime and primary fountaine and foundation of this your service, and office.

And do you serve and obey them

1. With all diligence. Thus did *Iakob* serve *Laban* with all his power, *Gen.* 31.6,18,40,41. and thus should all doe service, *Pro.* 31.15,18. and with all carefullnesse. Thus did *Abrahams* servant obey him, *Gen.* 24.33. 18.7. Thus the *Centurions* servant, *Mat.* 8.9. And thus ought all to serve their masters, *Ps.* 123.2. *Rom.* 12.11. not being slothfull in businesse.

1. For thus doing you shall enrich your masters, *Prov.* 10.4.

2. You shall be profitable and advantagious unto them, *Pro* 14.23.

3. Which you ought to bee, you being wholly your masters.

4. And by so doing, your masters although cursedly covetous, and miserable muck-wormes, will be loath and unwilling to forgoe you being gainefull and thrifty, 1 *Kings* 2.40. *Acts* 16.19.

5. Neither can you your selves be loosers in so doing, *Pro.* 13.4.

6. Whereas on the contrary, by corrupt and cursed idlenesse, sloth, and negligence, servants.

1. Become brethren to those who are great wasters, *Pro.* 18.9.

2. They make themselves to suffer penury, *Pro.* 13.4. 19.15.

3. They are ever kept lowe, *Pro.* 12.24. their course of life being as an hedge of thornes, slow and hard, they being pricked, and stayed with feares and griefes as with thornes and briars, *Pro.* 15.19.

4. They occasion also unto their masters continuall griefe and vexation, like tart viniger to the teeth, and smothering smoake unto the eyes, *Pro.* 10.26.

Secondly, with all fealty and fidelity. Truly and faithfully doing service. Thus did *Abrahams* servant obey his masters repast, giving place to faithfullnesse, *Gen.* 24.33. so *Luk.* 17. 7,8. Thus did *David* serve *Saul*, 1 *Sam.* 22.14. 26.8,9,10 11. Thus did *Ioab* serve *David*, 2 *Sam.* 12.27,28. *Daniel* the King, *Dan.* 6.4. and thus should all you obey your masters, *Num.* 12. 7. *Ephes.* 6.5. *Titus* 2.10.

1. Abhorring and avoiding all fawning flattery and direfull dissimulation.

2. Shunning and eschewing all loathsome lying, and diabolicall deceitfull dealing, 2 *Sam.* 16.1,2,3. 19.26,27. 2 *King.* 5.22.

3. Not being wicked wasters of your masters substance, *Mat.* 24.40. *Luk.* 16.1.

4. Nor theevish and untrusty, pilferers and purloyners from your masters, *Titus* 2.10.

1. Such unfaithfull servants being of their father the divel, *Ioh.* 8.44.

2. Being worse then high-way robbers, cheating and cousening those, who confidently commit their substance into their hands.

3. And taking the ready roade, and trac'd way to blast their

their other substance, begger their posterity (such goods of fraud wanting a blessing to thrive unto posterity) and damne their owne soules.

Object. Perhaps the subtill serpent and your cursed corrupt nature sollicites, and perswades you to proceed in such pestilent and pestiferous pilfering courses, by such like serpentine seducements and supplanting sophistications as these following.

1. None knoweth of, or is privie unto your fraudulent and guilefull cursed conveyances of your masters wealth into your owne purses, for you may sell of your masters goods, and reserve part to your selves, they nor any else taking notice thereof.

2. You may take these and those things which may well be spared, there being water enough in the sea; your masters having so great abundance, may well part with such triviall and trifling matters without any great detriment or dammage, if any at all unto them.

3. And although (they being but light matters) the losse of them, (being so little as not to be missed in such abundance) damnifieth little or nothing your rich masters, yet they much advantage and profit you who want abundance.

4. Besides, such and such things are but trifles, and of no great moment: goe on therefore and walke in these gainefull and advantagious paths leading to profit and enriching: and bee not discouraged or disheartned from the same by the practice or perswasion of the preciser sort of people.

Answ. Yet be not you misled by these or such like sirenian, and sinfull inchantments.

1. For admit that no mortall eye beholds, neither doth any man take notice of, or is acquainted with these damnable dissimulations, deceitfull dealings, lyes, fraudes, and forgeries, yet all these cursed carriages are open and apparent to the thought searching Iehovah, whose eye is in every place, *Pro.* 15. 3. and to their own consciences, which if they condemne them God is greater, 1 *Ioh.* 3. 20.

2. Neither may any mans abundance encourage and excitate others by fraude or force to appropriate their allowance unto themselves.

1. For you are not able, neither doth it belong to you to judge what other men may well spare.

2. Should every man, who may as lawfully take from your wealthy masters such like things, they would be disabled from much or any sparing.

3. And although rich men may spare much, yet this makes it not lawfull for others to apply and appropriate their substance to themselves, in whole or in part, indirectly, and unjustly.

4. Neither should men be their owne carvers, no not of those superfluities which may well be spared.

5. *Achan* might well have pleaded this plea, affirming that he took nothing but that which might well be spared, yet he and his perished, and worthily, *Iosh.* 7.

6. Neither can any mans substance be resembled rightly to the sea: The water of it being common; And there being no possibility for all the world to evacuate and exhaust the same.

3. As for the gaine they get, the profit they procure by such accursed additions, its like the Eagles stolne sacrifice from the altar, which cruelly consumed both nest and young: like an infected garment stolne out of a plagued pest-house, suddenly sickning, and sweeping away the whole family: or like a flaming firebrand thrust into the thatch, which presently runs over, and ruines a beautifull and well built house, *Zach.* 5. 3.

4. And whereas some thinke them toyes and trifling matters.

1. They are trifles only comparatively, as for example, a shilling with some is but a trifle, with others great treasure: thus *Achans* theft, although the gold and silver was an 100 l, was but a trifle in comparison of the extraordinary abundance that was in *Iericho*, yet for this trifle he and his did miserably perish, *Iosh.* 7. 25, 26.

2. Are

2. Are they but trifles? And will you for trifles offend and dishonour God? will you for trifles wound your owne consciences? will you for trifles hazard the losse of your owne soules? monstrous and barbarous basenesse.

3. Such who stick not unjustly to take trifles, will not bee squeamish and scrupulous to steale greater matters when opportunity offereth occcasion of so doing, *Luk.* 16.10, 11, 12.

4. Such surreptitious seazing on other mens substance, is theft, therefore sin, and cannot be a trifle, all sin being infinite.

Whereas on the contrary, faithfullnesse of servants towards their masters.

1. Makes them as health, *Pro.* 13.17.

2. And will establish them for ever, *Pro.* 12.19.

Thirdly, with chearefullnesse, readinesse, and willingnesse. Thus did *Davids* servants, 2 *Sam.* 15.15. Thus did *Ionathans* lad, 1 *Sam.* 20.39,40. Thus the Centurions servants, *Mat.* 8. 7,8. And thus should all doe service, *Ephes.* 6.7,8. *Col.* 3.23.

Fourthly, with wisdome, prudence and discretion, wisely doing service. Thus, *Gen.* 41.33. *Let Pharaoh looke out a wise and discreet man. Matth.* 24.45. *Who is a wise and faithfull servant?* Be not therefore like such sottish servants who can doe nothing but what is commanded them: but so wise as to prevent your masters, *Psal.* 123.2. acquainting your selves with, and well knowing your masters inclination, *Luk.* 16.3. Doing their businesse in due season, *Gen.* 31.38,39. like unto *Ioseph*, *Gen.* 39.3.

1. For such shall find favour, *Pro.* 14 35.

2. Such shall find much good, *Pro.* 16.20.

3. And beare rule yea over sonnes which cause shame, *Pro.* 17.2.

Fiftly, with patience, mildnesse, and much meeknesse, *Titus* 2.9. 1 *Pet.* 2.20.

1. Thus doing you shall appease and asswage wrath, *Pro.* 15.1, 18.

2. Such obedience being acceptable unto and approved of the Lord, 1 *Pet.* 2.20.

Sixthly, With minde and body both, so that

1. You must love your masters more then other ordinary men.

2. Your mind must be towards the persons, goods, credit, comfort, and welfare of your masters and their families.

3. And your memories must be imployed to put your masters matters in.

Seventhly, Not with eye service or for wages only, but for conscience sake, *Col.* 3.22. as unto the Lord, *Ephes.* 6. 5, 6. eye servants who will do nothing longer then they are looked on, the masters eye feeding the horse; or who slubber over things for the eye onely: 1 Are unfaithfull and evill servants. 2 Rebelling against Gods most holy will.

Motives. Be perswaded O you who are servants, thus to do service.

First, Since our good and gratious God doth so fatherly and favourably regard you, as to order and appoint

1. That you may sometimes rest from toylesome labour, sweetly and savingly to enjoy and use the gratious, and gladsome, savoury and soule-ravishing meanes of reconciliation, spirituall repast, reparation and refection.

2. That you may be guided and governed without harshnesse and horrour, with all comfort and conveniences concerning the good and welfare of your soules, and bodies, *Lev.* 25. 6, 7, 39, 40, 41, 42, 43, 46, 53. *Deut.* 23.15, 16.

Secondly, Since in so doing, you shall purchase and procure credit, honour, and estimation unto your selves, *Pro.* 17, 2.

Thirdly, Since such servants have many sweet and soule-ravishing promises annexed and ascertained unto them, *Matth.* 24.46. 25.21.

Fourthly, Since also in thus doing you are the Lords freemen, 1 *Cor.* 7.22. and in your stations and standings, you fight the battels of Christ, doing him service, *Col.* 3.24. for which he will richly reward you, *Ephes.* 6.8.

SECT.

Sect. 7.

Masters in their, In well choosing, and well using their servants.

MAsters you are or ought to bee the Lords servants, 1 *Cor.*7 22. The Lord hath set you higher then your brethren, that you should the more honour him. Doe you therefore in this place wherein you are called, abide with God, doing the Lord service, and fighting his battells in your particular stations and standings.

First, In making a wise and wary choice of servants, to martiall and mannage as Christs souldiers in your families, respecting, regarding, and requiring.

1. Not onely aptnesse and ability to execute their office and performe that service whereunto they shall be put, although this is necessary, *Gen.*47.6. 1 *Sam.*14.52. 16.16,17. 17.33,39.

2. Not onely wisdome, discretion, truth, fidelity, diligence, and such other praise-worthy properties and commendable qualities in service, although these are convenient, expedient, and to be desired, *Gen.*41.33,38,39. 1 *Sam.*18.5.

3. But also if not chiefly, principally and above all the feare of God, true, and sound religion, not onely in regard of profession, but also in regard of practice, *Gen.*24. such was *Abrahams* servant, such *Iosephs*, 43.23. thus were the Iewes servants to be qualified, *Exod.*12 44. such servants only would *David* have, and harbour, *Psal.*101.6. such were the servants of *Cornelius*, *Act.*10.7. and faithfull men are such as you should, and ought to choose, namely

1. Not onely men loyall true and trusty, *Proverbes* 11.13. 25.13.

1. These being alwaies carefull like *Ioseph*, *Gen.* 42. 40.

2. And painefull ever as *Iakob*, *Gen.*31.38,39,40.

Secondly, But also men who are religious fearing God, of sound judgement, and sincere affection, *Pro.* 20.6. *Hos.* 11.12. *Acts* 16.15.

1. For faithfull in that place are opposed to so many severall sorts of sinfull men.

2. The generall comprehends the speciall.

3. And these who are religious are said to walke in the perfect way.

Ob. 1. Say not beloved brethren, Godly servants are hard to come by, for who can find a faithfull man? *Pro.* 20.6. *Mat.* 24. 25. therfore we will not seeke them.

Answ. 1. For although it is true, *quæ chara rara*, precious things are hard to come by, yet they who seeke them may find them.

2. The fewer there be of such manner of men, the more we should seeke them.

3. Do you who are parents and masters your duty in teaching and instructing of your families, and then there would be greater plenty: Bad masters and fathers causing scarcity of good and godly servants.

Ob. 2. Say not beloved brethren, that prophane servants are profitable, and more gainefull then others.

Answ. 1. For godlinesse is the greatest and best gaine, and therefore godly men are most gainefull.

2. And as for others, although they seeme to be, yet they are not so gainefull: for how can they who are not faithfull to God, be faithfull or gainefull to you?

Ob. 3. Say not beloved brethren, a deare friend commended such and such a servant to mee.

Answ. 1. For the commendations of men will not justifie those whom God condemneth.

2. We ought to please one another to edification, *Rom.* 15. 1.

3. And we are to gratifie our friends in the Lord.

Object. 4. Say not beloved brethren, I must take such and such, because they were and have beene old servants to my father.

Answ.

Answ. For being bad, the elder the worse. It is apparent they are the more incurable continuing corrupt. And the elder they are the more hurt they will doe by their bad and evill example.

Ob. 5. Say not beloved brethren, we will choose such who are tall and proper fellowes, lustie and able men, who can fight for, and defend us if need be.

Answ. For such excuses might well serve for rogues, amongst whom in prisons and at the gallowes a man may find much man-hood.

Ob. 6. Say not beloved brethren that religious men are not resolute, mortification kills a mans man-hood, and conscience cooles mens courage.

Answ. 1. For religion and manners make a man.

2. A man may have man-hood, although he neither swagger nor sweare, stampe nor stare, man-hood is one thing, madnesse another.

3. Men of conscience are men of greatest courage, *Phil.* 3. 6. *Pro.* 28. 1. witnesse *David* encountring *Goliah*, 1 *Sam.* 17. when none of *Sauls* army durst.

But reason and resolve as followeth.

1. Have godly men ever beene carefull to have religious servants, *Gen.* 13. 14. 17. 23. 15. 2. *Iosh.* 24. 15. *Ester* 4. 16. *Psal.* 101 6.

2. Is every good mans house Gods house, *Col.* 4. 15. therefore an habitation for Christ, his spirit, his servants, and not for the limmes of Satan?

3. Is every mans family his body, whereof himselfe is the head, and will no man willingly be pestered with lame, rotten, putrified, stinking and corrupt members, 1 *Cor.* 6. 15.

4. Doth the choice of servants shew the nature and disposition of masters, for like will to like, birds of a feather will flie and flocke together, therefore religious men will desire religious servants.

5. Doth the curse of God hang over the heads of wicked men, and therefore over the house where ungodly men doe dwell, one *Achan* being a trouble to all Israel.

6. It is not probable that they will ever be faithfull to men who are not faithfull to God; *Gen.*21.11. 39.7.

1. For, how can he feare to offend him who can only hurt the body, who feares not him who can destroy both soule and body?

2. How can he make conscience of the second table who is careleſſe of the first? *Rom.*2.

3. And certainely no band doth hold and tie so strong as that of grace and godlineſſe.

1. Not of children towards parents, as we see in *Absolon* and *Adonijah* to *David*.

2. Not of friend to friend, as in *Achitophel* to *David*, also *Psal.*55.13.

3. Not of wives to husbands, as in *Potiphars* wife, *Gen.*39.12. and the harlot, *Pro.*7.19.

7. Is it a credit for a man to have godly men and gracious to serve him? Yea such, than which what greater? these excelling and out-stripping other men in regard of qualities, for what are comparable to Gods graces? And in regard of parentage; for, who is to bee compared to the Lord, whose children these are?

8. Is it a great comfort to haue such servants with whom a man may conferre of the way to heaven, and with whom he may walke in the way of godlineſſe?

9. Is it a great commodity and advantage to be served by such selected ones, *Labans* sheepe prospering for *Iacobs* sake, *Gen.*30.27,29,30. *Potiphars* affaires for *Ioseph*, *Gen.*39.1,2, &c. And *Sauls* army for *Davids*, 1 *Sam.*18.14.

10. Are all men continually carefull not to plant their orchards with briars and brambles, but with the best trees they can procure or purchase? Not to store their commons with scabbed, rotten and infected, but with the best and soundest cattell? Not to furnish their fish-ponds with newts and frogs, but with the best fishes? And are not families more to be regarded than these?

11. Are wicked and ungodly servants exceedingly hurtfull, as scab'd sheepe, ready to infect all, as fire-brands to set

all

all on fire, and as deadly poyson and plague-sick persons ready to impoyson and infect a family with evill counsell, with cursed and diabolicall deeds and practises?

12. Doth Gods curse hang over the heads of all wicked men, and is it a discredit to bee served by the Divels favourites?

Then surely we will either wholly keepe out of our houses and families such sin-sicke persons, as swearers, swaggerers, and other prophane people from being members of our oiconomicall body: Or after triall made, and finding our endeavours frustrate and fruitlesse to their amendment and reformation, we will rid our selves of all manner of railing *Rabshakehs*, profane *Esaus*, scoffing *Ishmaels*, and all others who will not serve God: neither will we much regard if for weeding out of our houses such noysome or hurtfull brambles and stinking dung, we should be censured and condemned.

1. Since paying them their covenanted due we do them no wrong.

2. Since no man is bound to keepe a servant longer than the covenanted time.

3. Since such servants by their vicious and ungodly actions wrong themselves, constraining and compelling their carefull and conscionable masters to be rid of them.

4. Since no man would keep a traitor, a cut-purse or high-way side robber, or such like miscreants, because he would not be counted and called cruell in expelling them out of his family as is expedient. Neither will we continue, and cherish in our houses and families the limbs of Satan, traitors against the most high God, who rob him of his glory and service upon such poore and peccant pretences.

Then surely we will make diligent enquirie and search after, we will make much of, countenance, encourage and entertaine such who are faithfull.

1. Since these being obedient to God, will bee obsequious to us.

2. Since for such manner of men we may be countable with joy.

3. In

2. In using your servants be you also circumspect, carefull, vigilant and watchfull:

1. Not onely to command things lawfull, possible, *Gen.* 24 8. Profitable and proportionable, *Exod.* 5.7. Not overcharging their strength, but respecting their willingnesse.

2. Not onely to do them right, *Iob* 31.13,14,15,38,39, 40. *Col.* 4.1.

1. Providing them fitting and convenient food, *Prov.* 27. 26,27. And wages, 30.21. Or answerable and equivalent to either, or both, paying them duly their wages and hire, *Gen.* 30.28. *Deut.* 24.14. *Lev.* 19.13. *1 King.* 5.6.

2. Defending them and their right, *Iob* 31.13,14,15.

3. Correcting them doing amisse with Christian counsell for their amendment, *Pro.* 20 30. 29 13.

4. Preferring and commending them doing well, *Levit.* 19.13. *Deut.* 15.13. *Pro.* 17.2.

5. Taking notice of their gifts of mind and body, to imploy and improve them: of their weaknesses and wants, to salve and supply them.

3. Not onely that you doe not rule rigorously and tyrannically over them, *Lev.* 19.33.

1. Remembring that they are men, and of the same nature with you, *Iob* 31.15. *Masters command your servants as subject to you in condition, but so that you remember that they are of the same nature with you,* saith S. *Ambrose.*

Lib. 10. *Epist.* *Epist.* 82. *Contubernales humiles amici conservi.* Senec.

2. Remembring that they are humble friends, and your selves servants, you having a Master in heaven, *Iob* 31.15. *Eph.* 6.9.

3. Remembring that you must be countable to their and your Master, as for other things, so for your cariage towards them, *Iob* 30.14.

4. Remembring that you should do as you would be done to.

5. Remembring that to handle them gently, seeking rather to be beloved than feared, is the testimony of a good nature.

6. Remembring that God will revenge injuries done to them.

4. But

4. But also that they continue in true religion, *Gen.* 18. 19. *Iosh.* 24. 15. *Ester* 4. 16. *Acts* 10. 2. Frequenting and favouring the meanes, sanctifying the Christian Sabbath, *Exod.* 20. 8, 10. Praying privately, and with you in your families, praising God at meales, both before and after meat, living holily, righteously, and blamelesly, you disswading, dehorting, and with-holding them from wickednesse and sinne, 1 *Sam.* 24. 7, 8. 2 *Sam.* 16. 11. 19. 22.

Thus doing, you also serve the Lord Iesus, fighting his battels in this your proper place and particular station.

Sect. 8.

Against depopulators and inclosers: the hurt and harme they do to themselves and others, &c.

FVrther must we continue fighting the Lords battels in our peculiar and particular callings? Then woe 1. To all such who thrust men out of the same. 2. To all such who neither have nor will have any. 3. And to all such who through pride, selfe-love and discontent run out of, forsake and leave them.

1. Woe to all such who tragically thrust men out of those stations and standings wherein the Lord hath set them to fight this good warfare.

1. To those savage supplanters of the solacing societies of mankind. Those dreadfull desolating depopulators, which like stupified, if not [a] irreligious and besotted Mammonists, heedlesly and foole-hardily rush upon those keene and cutting judgements of God which inevitably have consumed most of those who have formerly erred in these their wicked wandrings, yet these incredulously and inconsiderately will not by other mens harmes learne to beware, no not although the Lord hath precisely presaged by pensive predictions his irefull indignation and dreadfull displeasure against such pernicious and perillous plots and projects, such perverse and perverting, profane and peevish practices?

[a] M R. of C. being certified by a familiar friend of his, that the people said hee would go to the Divell for inclosing, replyed, If I do, I shall go for as good ground as is in England. Related to mee by M. F. H. a Preacher.

When M. D. of C. had consented to inclose C. she and her husband heard (as they conceived) a fearefull and hideous noise of men, women, and children bitterly bewailing, which [a] wrought much in her, but could not restraine the man from his evill enterprise to his own and others ruine. The relater, M. S. a neare kinsman to her.

O you misbelieving and misled men into those cruell curses accursed by God and men, consider,

1. That as you are guilty of the want of so many multitudes of people which in probability might and would have beene, had your ruined townes still beene populous, which then as well set orchards caused their inhabitants to fructifie and spread, which being transplanted into other and wanting roome, smother up themselves and other.

B. Towne and Church gone.

2. As you are guilty of much dishonour to almighty God, hindering him of much service and worship, which pristinely hath beene performed, you leaving few people, and them oft times scarce a Church to assemble in for this end and purpose.

3. As you are enemies to the Church, driving it as much as in you is out of our coasts and countrey.

4. As you are enemies to our dread Soveraigne, depriving him of the honour of many subjects, of profit and protection.

5. As you are enemies to your selves and your posterity, haling and hastening Gods fearefull plagues denounced in *Isa.* 5.8. upon your selves and them.

6. So are you a plague and pest to the common-wealth.

1. Exposing it to sorrowfull subversion and utter overthrow, for what can your sheep-coats and hedges doe against an enemy?

2. Procuring upon every scarcity and scantnesse dearth and penury.

3. Occasioning racking and raising of rents by meanes of your thrust out inhabitants shouldering abroad to live, which makes the subjects lives more uncomfortable to themselves, and more uncharitable to others.

4. Furthering whoredome and uncleannesse, for people multiplying, and habitations decaying, diverse people who would cannot live in lawfull wedlocke, and so the land is polluted with sin, and too much peopled with base and bastardly slips.

5. Occasioning much beggery and want, for usually your selves

selves or yours are presently plunged into penury, and your ancient inhabitants crowding into other populous places, impoverish themselves and others.

6. And depriving the inhabitants of imployment: I am verily perswaded that the town wherein I live, hath more shepheards in the same, than both our depopulated neighbouring townes, and yet the least of them was formerly as great, the other greater by farre, if not as big as both: yet are shepheards the principall people imployed in such desolate and decayed places. And I verily thinke that some one thrust out farmer hath formerly imployed and set to worke as many people constantly, as the greedy depopulatour doth with his decayed Lordship. An ancient credible man not many dayes since certified me that (being a young man) he was an inhabitant in a neighbouring decayed inclosed towne before it was inclosed, at which time he thinkes there were two hundred persons more in it than now there are (and how meanely the most of them live many of us know) he affirmed to me that there were then six or seven and thirty farmers in the same: Twenty of which farmers he was perswaded did constantly keep as good houses and hospitality as he who after ruined himselfe and the towne. T. C.

Instead therefore of instigating unto, or justifying these injurious and inhumane inclosings after this or the like manner with these or the like polishing and plausible, yet preposterous pretexts and pretences. For I not onely conceive and conjecture, but know what can be and is said by these enemies of mankind, which in truth by daily experience are convinced and confuted, being manifested to be but false and fained glozings, and deceitfull deludings to deceive and defraud such who either will not or cannot dive into and discerne their fraud and forgery.

1. Whereas they affirme that the champion is bleake and cold; the inclosure being well fortified and fenced against such inconveniences, nourishing and cherishing great store of wood and fruit-trees in their hedge-rowes and particular fields. Experience expressly explicates that with us the inclosed *Object.* *Answ.*

incloſed townes for the generall are worſe fenced with wood and firing againſt ſtormes, cold and tempeſts, the champion men planting and preſerving orchards and other wood in fit and convenient places for ornament, ſhelter and profit. Whereas the other wanting men and meanes to do the ſame, ſatisfie themſelves with bramble buſhes, and briarly thorny hedges, having little other wood, which are no good ornament, nor any great ſhelter, neither do they affoord ſuch plenty of fewell unto the inhabitants, but that they would willingly warme themſelves with the champion mans ſtraw as with good firing if they had it.

2. Whereas they affirme the champion to be nothing ſo commodious or profitable, the ground by meanes of the many ditches being well dreyned and much bettered, one acre in the incloſed ground with one tillage yeelding as much, oft more increaſe than two in the champion with many times plowing. The incloſed ground being freer from rotting of ſheep, by which meanes the champion farmer is much impoveriſhed. The incloſing, preventing unneighbourly incroaching upon one another by plowing, mowing, and that unmercifull and uncharitable eating up of poore men, who cannot ſtore their commons by rich neighbours, which is uſuall and common in the champion field. As alſo that incloſure imployes the labouring men in winter as well as ſummer, in hedging and ditching. Rectified reaſon and grounded experience manifeſts theſe to be but frivolous and trifling flouriſhes without validity. For are not the champion townes abundantly more commodious to the common-wealth, breeding, maintaining and imploying multitudes of families more than the other? Are not the champion fields (eſpecially where good husbands are) as well dreyned and dreſſed with plough and ſpade? As for the abundance of corne they boaſt of, it is onely after long reſting, not if it be continually ſeeded as the champion is: for then it could not compare with it, wanting ſheepe and other helpes the champion hath. As for their freedome from rotting, no marvell, for either lay downe the plough or part with their ſheepe. As for incroachings, there are better

and

nd more blessed meanes to order and remedy the same, than by such a medicine farre worse than the malady. Neither are poore men oppressed so by rich men, but that they have their bit, or money for the same. And I wonder with what a face any man can say, that by meanes of these hedges and ditches, the inclosure doth imploy more than the champion doth, want of imployment being one of the greatest mischiefes they occasion to the common-wealth.

3 Lastly, whereas they say, experience in all inclosed countreyes shewes, that there men live more richly and farre better than in the champion. I do not wonder, such townes maintaining now two or three men of fashion, whereas formerly they maintained for the same twenty. I know that continuance of time hath skinned the skarre and healed the scab, so that we see them what they are, not what they were formerly, farre more populous than now they be. But shew me who can in the memory of man an inclosed towne wherein so many (I thinke I may say halfe so many) able housholders do now live and so richly as they did then when it was champion. If in a neighbouring towne in which are two hundred people lesse, in which are three or foure ploughs where were formerly six or seven and thirty, those few live more richly (and it is well if they do) and farre better than formerly, is (I think) no great matter.

Instead of thus pleading for and patronizing such a cursed and cruell consumer of the common-wealth as inclosure is, I desire all men to consider,

1. How by this meanes whole Lordships are converted from tillage to pasturing: farme-houses decayed: husbandmen turned cottagers or shepheards, are driven to seeke habitations elswhere. Townes utterly depopulated and unpeopled, or those who remaine to live for the generall in great misery.

2. How such and so many pleasant and commodious habitations for men, are tragically turned into rude and ruinous heapes, and the many delicate and delightfull fields plentifully abounding formerly with folds and flockes, with rich and reioycing fruits; deformed and defaced, laid languishing like

deplored and desolate desarts, haunted and inhabited onely by bruit beasts and a few solitary mansions remaining, where there is little help in time of necessity, comfort in time of doubt, or society in time of peace.

3. How the disasterous and dreadfull judgements of God have like an inviolable inundation and irrevocable irruption seized upon and consumed these insatiable minded men. I might here tell you what our Chronicles relate of New Forrest in Hamshire, for the making whereof King *William* overthrew townes and villages by the space of thirty miles or more, to bring the same into a chase for deere: In the said Forrest *William* his sonne with an arrow in his breast, *Richard* his sonne gored and spoiled by the deere, and *Richard* his nephew the sonne of *Robert* Duke of Normandy having his neck broke, or (as some say) hanged in the boughs of a tree, lost their lives. I could descend to our own times, and our fathers, and shew you how Gods curse hath lighted upon the principall actors in this truculent and tyrannizing tragedy. I have a catalogue of many in this kind, as *C.* inclosed by M. *R. K.* inclosed by S. *R. O.* The two *R.* and *H.* inclosed by S. *F. F. W.* inclosed by S. *E. A. H.* inclosed by M. *S. C.* inclosed by M. *E. B.* and M. *E. D. P.* inclosed by S. *E. I. V.* inclosed by S. *R. W. W.* by M. *L. H.* inclosed by M. *A. L.* inclosed by M. *K.* and others, but I spare to name them: which townes have vomited out and unburdened themselves of their former desolating and depopulating owners.

4. How carefully our fore-fathers did continually prevent such inconveniences, not onely by mixing and intermingling their grounds together, but by strict and severe lawes against inclosure, begun in the fourth yeare of K. *Henry* the seventh, which have beene corroborated and confirmed by his successours in sundry Parliaments since.

5. What an unconceiveable difference there is betweene the towne of tillage and the inclosed.

1. Looke into their townes. In the one you may see houses builded, beautified and inhabited, people multiplying, increasing, and neighbourly conversing, corne, cattell, and other countrey

countrey commodities plentifully abounding. In the other you shall behold torne and tottering houses without inhabitants, rude and ragged ruines of ancient habitations, people daily [a] diminishing and decaying, living for the generall a deplored and disconsolate life, being forced abroad to neighbouring townes to worke, to gleane, to gather pease, and oft to beg.

[a] The Clerk of a neighbouring town inclosed told mee, that his wages are ten groats yearely lesse than it was in very few years.

2. Looke into the fields of the one, there shall you see cattell of all sorts friendly and familiarly feeding together, not onely the meadowes, but also the shades and lands ends fatted from the land loaden with grasse; the lands loaden and varnish'd with varietie of garnishing and gladding increase; and the people from the new-going stripling to the decrepite and neare-dying old man, in their seedestimes, harvests, and other seasons, like painefull and industrious pismires, labouring in their severall imployments with much solacing rejoycing, and delightsome gladnesse. Looke into the pastures of the other, there shall you behold drie, mossie, barren, and parched grounds, a sad and solitary silence through want of imployment for men: and a few scattering sheepe and other cattell, not so many (I suppose) as is in the other quantity for quantity, although well neare two parts in three is for a certaine time exempt for graine. And no marvell: For, besides Gods curse on the one, and blessing upon the other, Tillage maintaineth (with straw, chaffe, and such like) many cattell, who reciprocally requite it againe with abundance of manure, which so feedeth and fatteneth their ground, that not onely their grasse ground is more fertile helped from the lands, but even their tillage in its time affoordeth great plenty of young and cherishing feeding.

3. Looke into their high-wayes, where you may behold the former trac'd up and downe by reason of their continuall commerce with all sorts of bordering neighbours, men carying and recarying to and from faires and markets, and the wayes themselves (except the inconvenience of the situa-

tion occasioneth the contrary) very good, or (at the worst) passable.

First, By reason of their yearely reparations, which cost and charges is richly requited, not onely in the better and safer passage, but also in their land, unburdened hereby of many unprofitable stones, and much unnecessary rubbish.

Secondly, By reason of the open fields, which affording so many helpes to the passenger on bawlkes and lands in the depth of winter (no whit or little prejudiciall to the owner) the eased way by this meanes is never so tedious and toylesome as otherwise it would be: by which meanes also it timely recovers its fastnesse and firmnesse.

Thirdly and lastly, In regard they are so fully and freely exposed to Sun and wind, whereby their disadvantagious dirt is soone dried and dispersed.

Look into the other, and you shal behold the high-wayes not much by themselves frequented, yet so fowle and filthy, so mirie and mischievous, so incompatible and incommodious,

1. In regard that usually their repaires belong to private and particular persons, who seldome (except compelled) commiserate and compassionate the common people: or if to the inhabitants, they usually are but few, and the most of them also poore and penurious, wanting teames and other meanes to renew and restore those desperate decayes.

2. Partly, in regard that necessity inforceth all sorts of passengers with cart, carriages and cattell into those narrow and noysome lanes, coping them in, and compelling them to keepe within those abhorred hedges, by which surcharging without surceasing.

3. As also by meanes of those bramble and briarly hedges they are so sheltered from wind and Sun, that they are seldome safe and sufferable, but generally so intolerable and insufferable, that if the curses and cries of poore wayfaring men forced to frequent those formidable and filthy wayes: in which they are not onely soyled like unto the disconsolated cattell they drive before them, but also often

often impoverished with losse of their faint and feeble beasts, wanting strength to helpe themselves and their burdens out of those offensive and oppressing paths. If they (I say) are of force, then surely such men who are occasioners hereof cannot be blessed. But whither am I gone? Zeale hath transported me (and I hope that which is according to knowledge) against these pillagings and pullings downe of our populous and puissant common-wealth. And oh that such persons whom it concernes, would in time looke into this our state much disparaged and disjoynted, much diseased and disabled by these manner of men, so as to helpe and heale it. If not by forcing the purchasers (for I take it for granted that the actors in this tragedy or their heires are or will be forced through want and penury to forsake the stage and standing in which they have acted such tragicall parts) to re-edifie the ancient habitations, and re-establish farmes and farmers (which were to be wished) yet by damming and stopping up this inordinate inundation.

1. That our ancient gentility may not by the curse of God dogging at the heeles and devouring such sadding supplanters be ruined and rooted out

2. That our famous and flourishing common-wealth be not emptied and evacuated of people, and so inevitably expos'd to insupportable irruptions of insulting foes.

3. That our active and able men may not be forced for want of imployment to turne pilferers and way-beaters: to seeke into other climates, or beggar themselves and others by crouding into such places which necessarily must give harbour to too many.

4. That those silly and harmelesse sheepe may no longer devoure men, houses and townes as formerly they have done.

Obj. I know they are ready to pretend a good to the common-wealth, not intending to depopulate or destroy village, but onely to improve their lands to the tenants advantage, enriching his grounds with wood, and with a more peaceable and quiet enjoying of his owne with-

out any moleſtation or trouble from croſſe and corrupt neighbours.

Anſw. 1. But admit that their deeds were correſpondent to theſe their faire, but uſually fained promiſes. I cannot ſee in reaſon (and I thinke the experience of ſuch who have made triall doth witneſſe for me) how this courſe can be to the farmers enriching: For, not onely is he forced to pay a greater rent, not having ſo good commodities as before, or to be at the coſt and charges of ditching and hedging. Not onely is he deprived of his commons, and allotted to his ſtint acreridge, but alſo being penned up into his poore parcels, he is forced either to lay downe tillage, or to keepe few or no cattell in ſummer ſeaſon, by which meanes his fallow ground is ſcanted of compaſſe, and much annoyed with graſſe and weeds, he wanting ſheepe to ſupply the one, and deſtroy the other; whereas when he intermingled commons in the champion field, he kept many cattell of all ſorts, which he cannot being pounded into his proper pen: It being eaſier to dine many at one table together, than fewer ſeverally and by themſelves. The number of hedges and ditches taking away much ground which would paſture many cattell. And he being uſually deprived of his bit in the common ground.

2. Howbeit experience generally explaneth expreſſely theſe to be but pretences, for either the unſatiable and unmerciſull incloſer doth preſently diſpoſſeſſe the ancient inhabitants, or els by little and little wearie and weare them out, or waite untill they are taken away by death: and being once rid of them, he either pulleth downe the ancient habitations to mend wals, walks and wayes, or ſuffers them to fall downe, but no more to be inhabited. And ſo incloſing is commonly the mother of depopulation.

SECT.

Sect. 9.

Against greedy ingrossers of commodities.

GReedy ingrossers of commodities, who not contented with competent and convenient imployments, insatiably thirst after, greedily grasp, and inhumanely heape to themselves farme unto farme, living unto living.

1. Hereby incumbring themselves with many inevitable, unconceiveable, and innumerable swarmes of anxious perplexities, disquieting thoughts, and carking cares.

2. Hereby much hindring hospitality and reliefe to poore people, disabling many others from distributing, and themselves keeping but one house (or if more, by a restrained servant or two onely) for diverse livings.

3. Hereby accasioning the hoising of rents to this height and greatnes, that except commodities are deare and plentifull, the tenant usually well knowes not how to pay his rent: for these manner of men care not to give intolerable and unreasonable rates, well knowing that for such and such additions, they need not any greater number of servants and cattell, and for greater a small number more will serve the turne, by which meanes the poore man who lives laboriously on his farme, is forced to pay such rents (or els these gaping cormorants will swallow up what he possesseth) that he and his are but uncomfortable drudges for other men.

4. Hereby thrusting and keeping many out of such imployments to which they have beene apted and fitted, and in which they have beene trained up from their youth. I know my self who in old age wanting imployment hath beene forced to forsake the plough by meanes of such ingurgitating ingrossers.

SECT. 10.

Against those who have no calling.

WOe then to such who neither have nor will have any convenient callings, proper and peculiar standings, for how can you do service and homage to Christ our Lord and Master? How will you fight the battels of Christ our King and Captaine who have no calling, station or standing allowed, allotted and approved of by him?

1. Sure I am the Word of God exactly enjoynes all men to live and labour in some certaine calling, *Gen.* 3.19. 2.15. *Iob* 5.7. 2 *Thes.* 3.10.

2. Sure I am the light of nature exquisitely inforceth the same, *Ion.* 1.8.

3. Sure I am the glorious Angels have their assigned actions and appointed imployments, *Psal.* 103,20.

4. Sure I am that Christ our Chieftaine and Commander from the cradle to the crosse was continually conversant in and about his calling, *Mar.* 6.3.

5. Sure I am that God himselfe created the first six dayes, and that he hath preserved, supported, and governed the universall world ever since.

6. Sure I am that the Lord our God doth sharply and severely plague and punish idle and unprofitable servants, *Mat.* 26.30. and that he doth richly remunerate, and abundantly reward only painfull & loyall labourers in his vinyard, *Mat.* 20.8

And dost thou a man made to labour, taught by the light of nature, and the Word of God to labour: and pressed hereunto by the extant examples of creatures, men and Angels, and the unparaleld examples of Christ and his Father, live in slothfull litherneſſe and lawleſſe idleneſſe? And dost not thou professing thy selfe to bee Christs servant and souldier, labour, serve, and fight in some select station and standing under such a Lord, Captaine and Commander? *Every man is appointed his vocation, to one this, to another that*, saith Bishop

Bishop *Hooper, and of callings* saith he, *that is unlawfull that fighteth and repugneth with the Word of God, as the vocation of baudes, Idolaters, masse-mongers, common receivers, and maintainers of dicers and dice-houses, with such like. The other is lawfull which standeth with the Word of God, which we transgresse when we beare the name of the vocation and doe nothing appertaining thereto: and when wee doe in the vocation that we should not doe.* Magistrates they have their standings: Ministers of Gods Word theirs: yea the most poore and penurious heardsmen theirs, wherein they doe or ought to fight this good warfare. Hooper on Ionah 1. Ser. 2.

Sect. 11.

Against Usurers, condemned by Fathers, Counsels, Lawes, their owne pretended Patrons, religions of all sorts, and sacred Scripture in the Old and New Testament, 15. objections answered, and divers dissuasives.

BVt thou cruell griping Vsurer, who eatest the bread of the starving orphane, of the carefull and comfortlesse man, who livest on the sweate of other mens browes, unconscionably and unchristianly eating the bread which is not thine own; what is thy calling, what is thy station, and standing in this Christian warfare. Certainely

First, If the antient authenticall, and much admired fathers, as Saint *Augustine, Ambrose, Chrysostome, Basil,* and others did not delude and deceive us.

Secondly, If the Convocations and Counsells of learned and religious men in all ages did not erre.

Thirdly, If the laudable lawes of all sorts, Canon, civill; and of all times are right and regular.

Fourthly, If your owne authors upon whom for this particular you so much dote, and depend; of whom you so much talke and triumph, being well weighed, rightly understood, bee suffered to signifie and set downe their owne mindes

and

and meanings, are found not to favour but to fight against you.

Fifthly, If universally all sorts of religions, paganish, popish and pure: heathenish, heretical and heavenly, with unity and unanimity (the heretical Manichees onely (that I know of except) who wickedly said it is better to bee an Vsurer then an husbandman, because an Vsurer doth not teare the members of God which are in trees, *&c.* as the husbandman doth.) Cry out against and condemne usury as unlawfull.

Centur. 5. de hæresibi.

Sixthly, If the expresse testimonies of sacred Scripture being rightly understood, and interpreted by the most Orthodoxe, yea almost all Divines, doe condemne as accursed, usury of all sorts.

Then are not you in any warrantable way: comfortable or Christian course of life, or in any safe or saint-like station, prescribed and appointed by Christ our Generall, regulated, and ranged under the rule and regiment of Christ our Commander, or appropriated and assigned to this station and standing by Christ our Captaine. How therefore dare you call Christ Lord and Master, you not departing from iniquity? Why doe you malepertly march under the enobling ensigne of Christian religion, you treacherously and terribly trampling under foot the faint and feeble, the weake and languishing souldiers of our God, your selves oft causing their penury and poverty? Why doe you not quake and tremble *Iudas*-like, to cry all haile to Christ our Commander, you being against him, in wretchedly refusing to be martialled in any of these Christian and comfortable rankes and files of his faithfull and loyall souldiers? How can you looke for or expect the rich and redundant reward of Christian warriours, you having no station or standing in this warfare: or if it is any, yet such as is unchristian and unlawfull: If Fathers, Councells, Lawes, your owne Authors, Religions of all sorts, and the Word of God the ground and piller of truth may bee credited.

1. For

1. For the Fathers.

Saint *Ambrose* saith, *Thou shalt not put thy money to usury, because it is written, He that putteth not his money to usury, shall dwell in the Tabernacle of God; for he is a supplanter, who taketh the profit gotten of usury, therefore let a Christian man if he hath, give money as not expecting to receive it, or without faile receiving onely the principall which he gave.* Epist. lib. 9. Epist. 10.

Againe, *The Lord forbids us to hurt each other, when he forbids to defraud the hireling of his wages, and when hee doth determine that money should bee restored without usury. If any man taketh usury,* saith the same Father, *hee doth commit theft.* Lib. offic. 3. Chap. 3.

The same Father hath divers Chapters upon *Tobie* against usury, saying, *An Vsurer is a Divell, Nothing is more horrible then an Vsurer, he is an odious man, and his money is a viper, which brings forth and conceives all evill.* Moses *doth shew in Exodus what is to kill, namely to impose usury, for it doth strangle, and which is worse, it doth choake the soule of the creditour.* Lib. de bono mortis. Chap. 12. Chap. 12. Ibid. & Chap. 9. Chap. 14.

Saint *Augustine* hath many notable passages against usury. *I would not* saith he, *that you should bee Vsurers, and therefore I would not, because God would not, for if I would not, and God would, doe it: but if God would not, although I was willing, hee should doe it to his owne hurt, who should doe it. But whence is it manifest that God is against this? It is said in a certaine place, hee that putteth not his money to usury, and how detestable, hatefull and execrable this is, I consider because the Vsurers themselves doe also know.* In Psal. 36.

Againe, *If thou shalt lend out to usury to a man, that is, shalt give thy money lent to him, of whom thou dost expect to receive something more then thou gavest, not onely money, but any thing more then thou gavest, whether the same be wheate, or whether it be wine or oyle, or any thing else, if thou expectest to receive more then thou gavest thou art an Vsurer, and in this to bee condemned and not commended.* In the same Psalme.

Againe, *what are those usuries but sinnes which are called debts.* In Psal. 71.

Againe, *what shall I say of moneys gotten by usury, which the lawes themselves, and judges, command to be restored, whether is hee more cruell which stealeth, or by force taketh something from a rich man, or who cruelly slayeth a poore man with usury?* Epist. 54. Marcel.

Saint

In Psal. 14. with us 15.

Saint *Basil* is hotter against usury, saying, *Ezekiel placeth usury amongst the greatest evils, and to receive more then the principall,—dogs receiving more, waxe gentle; an Vsurer receiving is provoked—art thou rich doe not take, art thou poore do not take.* He termes Vsurers *Dogs, monsters, vipers and divels.*

Hom. 5. in Matth. 2.

Saint *Chrysostome* saith, *There is nothing more filthy or cruell then usury, for such doe gaine by other mens perills, and obtaineth greater profits by the misfortune of others.* He goeth on, shewing what usury he would have them seeke for, namely heaven, and before he saith, *such usury* as he wisheth unto, namely in being mercifull, *bringeth a kingdome, but this hell, that is a signe of piety, this of covetousnesse.* Againe, *Christ* saith he, *commands us to lend money, not by usury, because hee who lends his money to usury, seemes at the first to give his own, but in truth he doth not give his owne, but takes that which is anothers, he seemes to succour necessity, but in truth he sends a greater necessity, hee looseth from one band, and bindes in many bands, and hee doth not give for the justice of God, but for his owne gaine: usury money is like the biting of an aspe, for as he who is smitten with an aspe falleth a sleepe pleasantly, and so in the sweetnesse of sleepe dieth, so hee who receiveth of usury is delighted for the present, as if hee had received a good turne, and so in the delight of a benefit perceiveth not how he is made captive.* Againe, *In these sensible moneys the Lord forbiddeth that any should take usury, why and for what cause? Because both is damnified, the borrower is consumed with penury, and the lender increasing his riches doth heape together to himselfe a multitude of sinnes.*

Hom. 12. in Mat. 5.

Hom. 41. in Gen. 17.

2. Councells.

Concil. Elibert.

The Councells condemning usury, are very many. In the foure hundred yeere after Christ, it was in Councells decreed, *That if any Clergy man was detected to take usury, he should be degraded. If any lay man was proved to have taken usury, and being reproved, promised to leave it, and to exact it no more, that he should be pardoned, but if he continued in that iniquity,*

that

that he should be cast out of the Church. That Ministers who did take usury according to the divine rule should abstaine from the Communion. That if any Clergy man did give his money to usury—he being deposed from his office should bee debarred from the Communion. That no Clergy man should take usury, because that which is faulty in lay men ought to be condemned in Clergy men. That it is not lawfull for any in priestly orders to take usury. That Clergy men should exercise no kinde of usury. That Clarkes should not be usurers.

Arelatens. 1. Concil.
Arelatens. 2.
Carthag. 1.
Laodicen: Carthag. 3. Carth. 4. Cen. 4. cap. 9. Nicen. concil.

In the fift hundred yeare after Christ, it was decreed, *That no Clergy man should take usury.* Can. 18. *If any Clergy man doe take usury he should be thrust out of the Clergy.*

Aurelianens. concil.

In the sixt hundred yeare after Christ, it was decreed, *That Clergy men should not at all lend to usury. That a Clergy man should not lend his money to usury, either in his owne name, or in another mans, nor that hee should expect any more then was given, and if any did presume to doe otherwise, that hee should be degraded.*

Aurelian Concil.

In the ninth hundred yeare after Christ, it was decreed, *That not onely Clergy men should abstaine from filthy gaines and usury, but that they should instruct the people committed to them, to abstaine from the same. That a Clergy man from a Deacon and upwards should not lend money to usury. That neither lay Christians, nor Clergy men in their owne names or in any others should lend to usury. That* David *describing an evangelicall man in the* 15. *Psalme doth forbid usury in all, and our Lord and Master Christ did not give to usury, but did with a pious bounty give to the needy man.*

Cubilonens. concil.
Mozuntin.
Aquisgranens.
Parisiens.

In the twelfth hundred yeare after Christ, it was decreed, *That manifest Vsurers should not be admitted to the Communion, nor to receive Christian buriall if they dyed in this sinne, that their offerings should not be taken, and whosoever tooke them, or buried them, hee should be compelled to restore those things hee had taken, and be suspended from the execution of his place untill hee had satisfied his Bishop. That Vsurers should be constrained with strict punishments to restore their usury money to those they had wronged, or their heires, or if these be not alive,*

Lateronens. concil.

alive, to the poore, while they have ability to restore, that possessions gotten by usury ought to bee sold, and the price to make restitution, that so they might be freed from punishment and sinne. That if any Clergy man is an usurer he should suffer the losse of his Ecclesiasticall benefice, since the name of usury is so abominable to God and men—that all Vsurers untill they doe fully satisfie for their usury, should be debarred from the Communion, their almes should not be taken, and their wills should not be of force.

Colon. Concil. Canon 109. In the thirteenth hundred yeere after Christ, it was decreed, *That Vsurers should bee excommunicated every Lords day—not admitted to the communion—that none should receive almes of them and that they should not have any Christian buriall.*

The Canons of our Church agreed upon in the yeere of our Lord, 1603. enjoyne Church-Wardens and sidesmen, to present *Adultery, Whoredome, Incest, Drunkennesse, Swearing, Ribauldry, Vsury or any other wickednesse of life, that they may be punished with the severity of the lawes—and not admitted to the Communion untill they be reformed.*

For Lawes.

3. I am not verst in forraine Lawes, nor in the civill or Canon lawes, and therefore I cannot alledge them of mine owne reading, or upon mine owne knowledge, for these therfore I depend upon, and direct you unto the rhetoricall and religious discourse of the right revered Bishop *Iewel* against usury, on 1 *Thess.* 4. 6. where he saith, that no good man ever used it, all that feare Gods judgements, abhorre it, He saith it is filthy gaine, a worke of darkenesse, a monster in nature, a plague of the world, and the misery of the people. Hee saith it is not of God, nor found amongst Gods children. He saith it comes from the divell, that it is theft and murder. That there was never any religion, nor sect, nor state, nor degree nor profession of men but have disliked it: and that all lawes civill, canon, temporall and naturall condemne it. Yet this I know that *Linwood* in his Constitutions about tithes, alloweth

loweth not tithe, of use-money; because of goods onely lawfully gotten: and this I know, that as our Canons, so our Acts of Parliament are directly against usury. The Statutes in the 20. yeare of King *Henery* the third, in the third yeare of King *Henery* the seventh were made against usury. *Linw. Constit. lib. 3. de decimis.*

A Statute in the eleventh yeare of King *Henery* the seventh, *forbiddeth to take loane of money, any thing more besides or above the money lent, by way of contract or covenant, for the time of the same loane, saving lawfull penalties for non-payment of the same money lent.* A Statute made in the thirty seventh yeare of King *Henery* the eight, saith, *That usury is a thing unlawfull, that divers Acts have beene made in this Realme for the avoiding and punishing of it.* Yet they thought it expedient to tolerate 10 in the 100. And least some should thinke that this tolleration was an approbation. The Parliament assembled in the fift and sixt yeares of King *Edward* the sixt, say, *That the Act of King* Henery *the eight, which permitted* 10 *in the* 100, *was not meant or intended for the maintenance and allowance of usury, but rather made and intended against all sorts of usury, as a thing unlawfull, as by the title and preamble of the said Act it doth appeare—But for as much as usury is by the the Word of God utterly prohibited, as a vice most odious and detestable, as in divers places of the holy Scriptures it is evident to bee seene: which though no godly teaching and perswasions can sinke into the hearts of divers greedy uncharitable and covetous persons of this Realme, nor yet by any terrible threatnings of Gods wrath, and vengeance which hangeth justly over this Realme for the great and open usury therin daily used and practised, they will forsake such filthy gaine and lucre,* &c. *for reformation they prohibited* not onely the 10 in the 100, but also *any thing above the principall lent, upon paine of forfeiture of the money lent, and the interest, imprisonment of the body, and fine and ransome at the Kings will and pleasure.* Although this law was repealed, and that of King *Henery* the eight for 10 in the 100, revived in the thirteenth yeare of Queene *Elizabeth*, and continued Parliament after Parliament. Yet in the said Act for 10 in the 100, they say, *for as much as all*

usury

usury being forbidden by the law of God is sinne, and detestable. And our last law allowing 8 in the 100, is called a law against usury.

For Authors produced as patrons of usury.

4. I have searched with a carefull sedulity some of those Authors of greatest note, of whom usurers are so glad, whereof they so much glory, on whom they rely, as upon a safe and sure refuge, and to whom they have recourse as to an impregnable rampart and receptacle: neither can I finde them fautors, favourers and furtherers of this fraternity.

Ames de conscient lib. 5. de contractu usurario.

D. Ames saith, all usury is not unlawfull, yet he also saith, that such kind of usury which Vsurers ordinarily practise, is justly condemned by all.

Then shewing what usury he thinkes is lawfull, hee sets downe these cautions, and conditions, which give no allowance or incouragement to Vsurers.

1. *Nothing*, saith he, *must be taken of poore men, more then the principall, but they must be lent to freely.*

2. *Every man must take heed that through hope of gaine hee doth not hinder any, and therefore that he doth not neglect to lend and give freely.*

3. *A man must shun excesse, and therefore it is safest not to take so much as is permitted by the lawes or custome of a place.*

4. *He must have respect to the party of whom he taketh, that he brings not losse, but profit to him.*

5. *Hee must observe the rule of equity and charity, so that he takes no more of another then he would willingly give in such case set himselfe.*

6. *He must take heed that he gives no offence.*

Perk. on Com. 8.

Mr. *Perkins* is alledged as a favourer of usury, yet Mr. *Perkins* defining usury to be a gaine exacted by covenant above the principall, onely in lieu and recompence of the lending, saith it is quite contrary to Gods Word: and in the place alledged, namely, *Matth.* 5. 42. He onely alloweth of taking increase for lending, of curtesie. 1 In way of thankfullnesse,

2 When

2 When a man sustaineth dammage by his lending, 3 And when a man is contented to hazard his principall. How justly they deale with this author all men may judge.

Amandus Polanus is pressed as a patron of usury. He saith there are three kindes of usury. *Polan. in Psal. 15.*

First, *Compensatory is that which is given to recompence the just losse which the creditor hath or doth sustaine for want of the money lent. This* is saith he *lawfull.*

1. *Because it is not gaine exacted above the principall for the office of lending.*

2. *Because it is agreeable with the office of humanity, which commandeth thee so to helpe another, that thou save thy selfe harmelesse.*

3. *Because it is permitted by the constitutions of Christian Emperours.*

4 *Because common necessity and the commodity of traffique requireth it.*

5. *Because it recompenceth the losse of the creditour which no reason prohibiteth.*

Secondly, *Punitory is that which is inflicted by man, or by law for a paine, not for the gaine of them that desire it, but for the delay of them that pay it not, which cannot bee disallowed.*

1. *Because it recompenseth the losse which the creditour hath sustained, for that the money was not payd at the appointed time.*

2. *Because it is a just punishment of the delay, which is counted for a fault, worthily therefore inflicted on the debtor.*

Thirdly, *Lucratory is that which maketh gaine by the meere office of lending against the nature of a contract, a kind whereof is usury of usuries, which even by the Gentiles opinion is infamous, also all usury which oppresseth poore men, or makes men poore.* This kinde of usury he saith is unlawfull.

1. *Because this is forbidden by God.*

2. *Because it is against the office of humanity which forbiddeth to exact a reward for that which is to be done freely.*

3. *Because it is not a lawfull meanes of getting wealth approved by the law of nations, or by the civill law, but an Art altogether disallowed by consent of all people, seeing it is a gaine made of another man without a just cause.*

4. *Because it is against the nature of lending which ought to be free.*

5. *Because it is against the nature of indifferent use of money which was found to helpe the difficulties of exchange, not to make a gaine, or be hired for reward.*

6. *Because it is an unjust thing, seeing thereby the Vsurer seeketh gaine out of that thing, the losse and perill whereof belongeth not to him, but to the debtor.*

They have great need of Patrons, who flye for protection and patronage to such, who do so sharply and peremptorily condemne them.

Hemingius on *Iames* the fift is alledged. In that place hee propundeth this question, whether it is lawfull to covenant for part of the gaine? And answereth that *a man may indeed doe so, so that hee likewise take part of the danger upon himselfe. A man may demand* 5 l *for an* 100 l *by the yeare as part of the gaine, so that in like manner hee bee contented to abate* 5 l *of the* 100 l *principall, if losse bee made, for hee which bargaineth for so much, with condition of gaine, and would suffer no losse, doth indeed commit usury.* He speakes also of thankefullnesse, and making good the losse the creditour suffers by delay of payment. But what is this to justifie usury.

Zanchy on *Ephes.* 4.29. is as they thinke an impregnable bulwarke, and an invincible fortification, yet he there brings usury amongst the kinds of theft. True it is he doth reject the ordinary definition of usury: and alloweth of some kinde of usury. But little to the comfort and incouragement of usurers. He saith *usury* condemned *is a gaine which is exacted or taken above the principall with the dammage of the debtor for the money lent.* But that which is without dammage he thinks is lawfull and to this purpose he hath eight reasons. Then he answereth this question whether it bee lawfull to agree

upon

upon a certaine ſumme, affirming *it to bee lawfull, provided that if a man deth certainely finde that the debtor hath made little or no gaine, and that not by his owne fault or negligence, but by evill ſucceſſe, or becauſe God would not bleſſe his labour, then the creditor muſt take little or leſſe then was bargained, for otherwiſe the gaine is a defrauding of the debtour, and it cannot bee taken without his loſſe, and ſo is not lawfull uſury—And if the debtour not onely make no gaine, but alſo receiveth loſſe, then the creditor muſt ſuffer with him ſome part of the loſſe, for equity and charity requireth this.* Then ſetting downe certaine circumſtances to be obſerved, theſe are three:

1. *The mony ought to bee to his profit that receiveth it, and not to his hurt.*

2. *Gratitude muſt be obſerved by the borrower.*

3. *And charity muſt be preſent on both ſides.*

Then he ſaith it floweth from three fountaines that men lend unto others.

1. *From covetouſneſſe by which wicked men are led.*

2. *From naturall humanity conjoyned with equity by which civell honeſt men lend.*

3. *From meere charity for Gods ſake, by which Chriſtians and meere godly men are led.*

And then hee ſaith, *ſeeing it is a part of humanity and equity to requite benefit for benefit, and it is no common benefit that I have lent thee my money whereof thou haſt made great gaine. Chriſt condemneth not this, If thou takeſt part of that gaine and communicates the ſame to the benefactor in token of a thankefull minde and of equity.*

But the maine is M *Calvin*, a man of peereleſſe guifts, profound judgement, and holy life. He is alledged as a protector of theſe pernicious practiſes. But how juſtly let all men judge.

He ſaith, *in a well ordered Common-wealth no uſury is tolerable*—That *uſury is an illiberall and diſhoneſt gaine unbeſeeming as well a godly as an honeſt man.* He ſaith that *an Vſurer is a murderer and a theefe*, he ſaith, *it is ſcarce poſſible that he which taketh uſury ſhould not damnifie his brother.* In his epiſtle concer- *Calvin* in Ezek. 18. 8. *Calv.* Epiſt.

ning usury he saith, *It were to be wished that all Vsurers and the name of them were banished out of the world.* That *commonly when money is put forth to usury, cruelty, innumerable deceits, & circumventions accompany the same.* That *amongst the practises of Godly men this is one, He hath not given his money to usury,* In Deut. 23. That *it is more then rare that the same man should bee an honest man and an Vsurer.* On *Deut.* 23. He saith, *it can hardly bee avoided but that Vsurers like horseleeches will sucke the peoples blood.* That *since prophane writers have reckoned the practise of usury amongst filthy gaines, much lesse is it tolerable amongst the sonnes of God.* On the 15. *Psalme,* In Psal. 15. He saith, *It can hardly bo that in the world there can bee found an Vsurer which is not ravenous, and not given to filthy and unjust gaine.* He saith, *it is against reason that while husbandmen, handycrafts men,* &c. *labour and offer themselves to many troubles for the common good, only these should reape gaine by the fruites of all sorts of men.*

If Vsurers rightly reade *Calvin,* they will not thinke themselves much beholding to him.

Ob. But *Calvin* alloweth of usury, and affirmeth it to bee lawfull.

Answ. 1. Did *Calvin* doe so indeed, I should thinke that excellent men have their errours, least we should make them more then men, and too much depend upon them.

2. True it is, in some sort he doth

1. *Provided that the lender doth not make a common or perpetuall practise of this kinde of lending, but onely for some spare money wherewith he hath pleasured his friend, being able and willing to shew himselfe thankefull, doth for the present accept of his thankefullnesse and requitall.*

2. *Provided that nothing be taken above the principall of men in need, and necessity, or in any calamity.*

3. *Provided that none be so cautelous about the safety of his money as not to lend to the poore.*

4. *Provided that nothing be received that is not agreeable with naturall equity, according to that rule whatsoever you would,* &c.

5. *Pro-*

5. *Provided that the borrower should gaine as much or more then the lender.*

3. Whereas he names lawfull and unlawfull usury, hee no whit contradicts that which the strictest opposites to usury teach and affirme: for, That which they call partnership, recompence for dammage, and thankfullnesse he calleth lawfull usury, taking the word in a larger sense then they doe, not accounting these any usury at all. That which they tearme usury, he calleth unlawfull usury. So that *Calvin* is with us, and not against us.

Religions condemning usury.

5. All sorts of religions concordantly condemne usury, both heathenish, heretical, and orthodoxe.

For Heathens it is well knowne and usually alledged, that *Cato* being demanded what it was to take usury, asked what it was to kill a man; as if hee had said, it is cruelty, yea very murder. And the same *Cato* said, our Aunce-stours punished a theefe twofold, and an Usurer fourefold. Also those usuall places of *Aristotle* in the first booke of his politikes, Chap. 6. and 7. condemning usury as an execrable vice: as also his reckoning Usurers in the ranke of notoriously naughty men: doe sufficiently shew his detestation of the same. *Agis* his burning all Usurers bonds: and *Agesilaus* saying he never saw a clearer fire. *Ciceroes* saying, that usury is more against nature then death, and that Usurers are as those who kill a man; doe manifest how Philosophers, and other Heathens did abominate, and abhorre this trade of usury. To these I will add the *Mahumetans*, who are so direct and downe-right, that their Alcaron saith, *Those who live of usury shall rise like men possessed of divels*, and that *every one who feareth God, must especially take heed that he doth not live by usury.*

Tul. offic. lib. 2. cap ultim.

Lib. 2. de re rust.

Arist pol. 2. cap. 6, 7. Polit. 4. cap. 1.

De fœnore viventes, non-nisi quasi Dæmoniaci resurgent. Alcaron. Azoara. 4.

Omni timenti Deum summè cavendum est ne de fœnore vivet. Azoara. 6.

For Papists, it is well knowne that they condemne usury,

as *Bellarmine* in divers places on the eight Commandement (the seventh with him speaking) of thefts forbidden in the Commandement, in the second place hee nameth all usury. *Gerson* hath divers Chapters against usury, wherein hee affirmes it to bee a mortall sin, unlawfull. *Bonaventure* speaking of the second Table saith, heere also usury is forbidden. *Tollet* affirmeth usury to bee a mortall sinne. *Lumbard* saith, usury is forbidden in the eight Commandement. *Nicolaus de Orbellis*, handling many things about restitution and usury, propounds this question: *What doe you thinke of those lawes which permit usury?* and answereth, *they are of no force, because they are against the divine law, they are against the law of nature—and they are abrogated by the Canon law.* *Petrus Alogius* hath divers questions about usury and restitution, commending the one as necessary, condemning the other as unlawfull.

Bel. Tom. 2. lib. 2. de monach. Bel. explic. Christianæ doct. cap. 18. Gerson de contract cap. 21, 22, 23, 24, 25. Bonav. lib. 3. dist. 37. Tollet l. b. 5. cap 28. Lumbard lib. 3. dist. 37. Nicol. de orbel. dist. 15. q. 111. Nivor. Man. in lege octav.

The Orthodoxe primitive Christians accounted usury unlawfull, an Vsurer worse then the divell, because the divell useth his owne talent to doe mischiefe, the Vsurer not his owne, but Gods.

Cent. 4. Cap. 6. Cent. 12. Cap. 3

Luther saith thus, *Vsurers are the cruell devourers of the whole world, they have given themselves wholly to the Divell, neither doe they any thing esteeme our speeches, although ringing; of these I have spoken that they are to bee delivered to Satan whether living or dead, for his they would bee; and that no Christian commerce bee kept with them: say O Curate that it is straightly forbidden to thee by the law of God to esteeme any Vsurer for a Christian man, to offer him the Sacraments, or honestly to bury him. Say O Preacher, I may not throw my selfe headlong to hell with thee, goe thou and descend into hell alone—I admonish therefore you Preachers that you doe your duty, let them die like dogs, that the divell may devoure their*

Luther tom 7. de usur. Vsurarij sunt immanes totius orbis voratores, dederunt se Diabolo, nec quicquam morantur nostros clamores quantumvis sonoros; de his locutus sum quòd sint tam vivi quam mortui tradendi Satanæ (nam ejus esse volunt) nec quicquam Christiani commercij cum illis habendum. Dic (Paroche) tibi esse interdictum à Deo ne ullum usurarium habeas pro homine Christiano, nec Sacramenta porrigere, nec honestè sepelire. Non ideo sum Concionator (dic) ut ad inferos tecum me præcipitem, abi tu & descende solus ad inferos—vos ergo Parochos admoneo, facite officium vestrum sinite illos instar canum mori: ut Diabolus devoret cum

soules

soules and bodies: neither let them bee present in any Christian Congregation, for if any plague shall bee sent into Germany, which I feare will bee shortly, it will come to passe principally for covetousnesse and usury, because wee suffer those execrable and damned men to live amongst us, and because wee have commerce with them, especially Magistrates shall answer for this to God, and shall be more grievously punished, because they suffer such wicked theeves without punishment to rob, and to destroy by usury in their dominions.

corporibus, & animabus, nec ullo cætui Christiano interfint: nam si aliqua plaga Germaniæ fuerit immissa; id quod brevi futurum metuo: Maximè id fiet propter avaritiam & usuras, propterea quòd execrandos & damnatos istos homines inter nos passi sumus vivere, & quòd commercium cum ijs habuimus, præcipuè Magistratus rationem reddituri sunt Deo, & graviter punientur, quòd tam sceleratos latrones passi sunt in ditionibus suis impune grassari, & jugulando deprædari. Luther Tom. 7. de usur. Fol. 424. Fol. 426. Fol. 437. p. 2.

Concerning our Church as pure and Orthodoxe as any under the cope of heaven, wee may boldly affirme that it is altogether opposite to usury: Witnesse her 109 Canon. Witnesse many of her worthy Prelates, and other grave and godly Divines, who have written at large against this sin: as Bishop *Iewel*, B. *Downam*, D. *Fenton* and others: and witnesse her pious Homilies, in one of them, calling goods gotten by usury, unjust gotten goods: and in another, goods of the divels gift, and them worshippers of the divell. I will conclude this with M. *Ainsworths* relation of the opinion of some of the chiefest Iewes concerning usury. *Vsury and increase are both one thing, Levit.* 25.37. *Deut.* 23.19. *and why is the name of it called neshek biting usury? because noshek it biteth, for it nippeth thy neighbour, and eateth his flesh—likewise it is unlawfull to have ought to do betweene the borrower and the lender upon usury: and whosoever is either surety, or scribe, or witnesse between them, he transgresseth against this prohibition. Ex.* 22.25.—*He that lends upon usury transgresseth against this prohibition. Exod.* 22.25. *Levit.* 25.37. *&c. and the borrower against two. Deut.* 23.19. *Levit.* 19 14. *It is unlawfull to take usury before or after. As one intending to borrow of a man sends him a gift, to the end that hee may lend*

3d part again… peril of idol… For Rog… wee

Ainsworth, o… *Exod.* 22.25. out of Moim… ny, Treatise … the lender an… borrower, Chap. 1. Sect.

unto him, this is usurie aforehand; or hee hath borrowed of a man, and paid him againe, and sends him a gift for his money which hee had of him for nought, this is after-usurie.

Scriptures against usury.

6. In the sixt and last place, the places of Scripture prohibiting usury are plentifull, plaine and pregnant.

Exod.22.25. Thou shalt not lay on him usury.

Lev.25.36. Take no usury, but feare thy God, as if an usurer did not feare God.

Deut.23.19. Thou shalt not lend upon usury to thy brother, that God may blesse thee.

Nehem.5.7,10,11,12,13. The Iewes are reprooved for their usury, perswaded and enjoyned to make restitution.

Psal.15.5. He that putteth not his money to usury.

Psal.37.21. The wicked takes for lending, and will not restore. If the words carie this sense as they will, and the antithesis or contrary description of the godly, (Ver.21.16. *But the righteous sheweth mercy and giveth, he is ever mercifull and lendeth*) seeme to import. Then it is a note of a wicked man to exact for lending, and not to restore.

Psal.55.12. Usury (or deceipt) *and guile depart not from her streets.* The Septuagint read it usury, so do S. *Augustine* and *Theodoret* on this place. The same word is used *Psal.72.14. He shall redeeme their soule from usury* (or deceit) *and violence.* Vsury therefore is a lamentable note of a sinfull place.

Psal.89.22. The enemie shall not exact upon him as an usurer, neither shall &c. Noting usurers as enemies, and sonnes of wickednesse.

Psal.109.11. Let the usurer catch all that he hath. The same word is used *Exod.22.25.* and here by *Pagnine* and *Montanus* it is translated usurer. Vsurers therefore are grievous oppressours, catchers and consumers of mens substance.

Prov.

Prov. 22.7. *The borrower is servant to the usurer.* Thus *Pagnine* affirmeth S. *Hierom* to read it, and the word is so used, *Neh.* 5.4. Which place (if in that sense it may be read) sheweth two evill effects of usury, impoverishing the borrower, and bringing him into slavish bondage.

Prov. 29 13. *The poore and the usurer*, our translation reads it, *The deceitfull man or usurer meet together.* That is, he impoverisheth them who by borrowing meet with him. *The Lord inlighteneth both their eyes.* The eyes of the poore are inlightened to see his folly being impoverished, the usurers so, as often they are convinced of their crime, yea so that some of them are converted.

Ezek. 18.8, 13, 17. Thrice doth the Lord reprehend this sinne, and ranks it with the greatest sinnes, as idolatry, murder, oppression, and affirmeth that such sinners shall not live. So, *Ezek.* 22.7. to 12. there is a catalogue of capitall and crimson abominations, in which number usury is one.

Thus, oh you mis-knowing and miserably deluded usurers, may manifestly see and perceive, that the ancient Fathers, that Councels and Convocations, that pious and wholsome Lawes, that your owne patrons and protectours, as you have beene mis-informed, that religions, good and bad, and the sacred sanctifying Word of God do abominate and abhorre as accursed, do confute and condemne as execrable, do disswade from and denounce judgements against this vicious and unwarrantable way, wherein you so unadvisedly and inconsiderately do wander.

Object. 1. Say not therefore (pleading perversely for *Baal*, as alas too many do) beloved brethren, that usury is forbidden onely to the poore, not to the rich, *Exod.* 22.25.

Answ. But carefully and conscionably consider,

1. That in the fore-named place there is a double object, the one generall, my people: the other speciall, the poore: and that the ingemination of the prepositon ETH cannot properly be a qualification of one subject, and therefore may well be read thus: *If thou lend money to any of my people, or to the poore by thee.*

3. For

1. For the Lord forbids to take any increase of the poore stranger, *Lev.*25.36.

2. Also of any brother, *Deut.*23.19.

עני 2. The word used in that place doth not signifie one alwaies desiring, wanting, and extreame needy, as רש *Deut.*15.4,11. doth. But such a one who is neither very rich, nor extreame ועני poore, 1 *Chron.*22.14. *I in my poverty have prepared*, &c.

3. That rich and wealthy men are to be accounted aliens and strangers, and not to be esteemed brethren, if this consequence is not criminous and culpable, *Deut.*23.19.

4. That this is no good, or well grounded inference, take not of the poore, therefore thou mayest take of the rich: for, by the same reason we may delude and defraud, wrong and oppresse married women, children having parents, our neighbours and rich men, as these following Scriptures do sufficiently shew. *Exod.*22.22. *You shall not afflict any widow or fatherlesse child. Deut.*24.17. *Thou shalt not pervert the judgement of the stranger, nor of the fatherlesse, nor take a widowes raiment to pledge. Deut.*27.19. *Cursed be he that perverteth the judgement of the fatherlesse, stranger and widow. Prov.*22.22. *Rob not the poore—nor oppresse the afflicted. Prov.*23.10. *Enter not into the field of the fatherlesse. Ier.*22.3. *Do no violence to the stranger, fatherlesse and widow. Zach.*7.10. *Oppresse not the stranger, fatherlesse and widow*, which sacred injunctions give not the least allowance to wrong and oppresse any at all, yet particularly and specially nominates these,

1. Because of all others they are most subject to violence and wrong, and least able to make resistance.

2. Because that oppressing of these is an addition unto, and aggravating the miseries of those who are already abundantly miserable.

3. Because the good of such is very little (if at all) regarded or respected.

4. Because these cannot set forward and further their owne businesse by bribes and friends.

5. Because these cannot acquit and recompence those who favour, help and further them.

Object.

Object. 2. Say not beloved brethren that biting usury is only forbidden, or that usury of mony to buy necessary food or the like, is onely prohibited.

Answ. 1. For *Marbith* and *Neshek* are *Synonima*, *Levit.* 23. 36.

2. For all usury is biting.

1. Not onely in regard of the borrower, as these and other Scriptures demonstrate, *Psal.* 72. 14. 89. 22, 23. *Prov.* 22. 7.

Creditor mordet cum exigit quod non debet: debitor mordetur cum reddit quod non accepit: mordet usura; mordetur qui accipit; facit mordere qui dat.

2. Not onely in regard of the common-wealth, as B. *Iewell* excellently sheweth,

3. But also in regard of the usurer himselfe, whose soule and conscience in the end is thereby bitten.

3. And as for that distinction of meats, &c. *Deut.* 23 19. the Lord doth there flatly forbid all the diverse and distinct kinds of usury of what sort soever.

Object. 3. Say not beloved brethren, the Lord allowes of some kinde of usury, therefore it is not simply unlawfull, *Deut.* 23. 20.

Ans. 1. For by this reason usurers make themselves strangers to the Church and people of God, of whom they take usury.

2. For now this partition wall is broken downe.

3. And as for the Lords allowing the Iewes to take usury of strangers (they being such whom they were to destroy without shewing them mercy, *Deut.* 7. 2. 20. 17.) it neither doth nor can prove usury lawfull, against the whole scope and current of the Scripture, which doth lively delineate, and largely demonstrate the diabolicall deformity of this cursed, cruell, corroding and Satanicall abomination, no more than Gods allowing the Israelites to spoile the Egyptians, *Exod.* 12. 36. can prove theft lawfull, or *Moses* permitting divorce, can prove it legitimate. I know that some say, that divorce and usurie are not alike, because that was forbidden before the law, whereas usury was not so. But let such consider, that usury being against the Morall law and the law of nature, was forbridden in all ages, before *Moses* as well as since, as other kinds of theft, murder and adultery are and were forbidden.

Object.

Obiect. 4. Say not beloved brethren that the prohibition of usury was only Mosaicall and Iudaicall, not being once named in the New Testament, but rather approved by our Saviour himselfe, *Mat.*25.27. *Mine own with usury.*

Answ. 1. For the Scripture brancheth this amongst the breaches of the Morall Law, yea amongst most grosse and grievous abominations, as murder, idolatry, incest, and such like, *Ezek.* 22. 7, 12.

2. The Scripture excludes these offendors out of Gods tabernacle and holy hill, *Psal.* 15. therefore is usury a breach of the Morall, not of the Iudaicall Law.

3. The argument is not accommodate and good which is drawne from one part of Scripture negatively, it is sufficient that it is forbidden in the Old Testament, and reckoned amongst the dreadfull and most odious transgressions of the Morall Law.

4. Vsurie is expressely forbidden in the New Testament, namely.

Matth. 5. 42. *From him that would borrow of thee turne thou not away*: In which words there is a precept of free lending.

1. For there needs no command to lend for gaine and advantage, men being naturally too prone hereunto.

2. The comparing that place in *Luke* 6. 35. *Looke for nothing againe*, namely for lending, manifestly demonstrates as much, and that this is the meaning of the place, is cleare.

1. For if the principall was not to be expected, it was giving, and not lending.

2. For free lending is a fruit of love and mercy, which are here enjoyned.

3. For if men lend for advantage, what thanke have they? Do not sinners, do not usurers the same, Vers. 34.

4. For this lending ought to be to all whom we ought to love and do good unto.

*Mat.*21.12,13. *Overthrew the tables of the money-changers or usurers.* The same *Iob.* 2. 15, 16. When Christ scourged them out of the Temple, and called them theeves, saying, *you have*

Numularierum.

have made it a den of theeves, and that money changers are usurers is cleare, *Mat.* 25. 27. *Money to the exchangers—mine owne with usurie.* Money changers are usurers, and such are called theeves by our blessed Saviour.

1 *Cor.* 6. 10. *Nor covetous, nor extortioners* shall inherit the kingdome of heaven: Vsurers are coverous for they greedily covet, and unjustly take increase: they are also extortioners, for they exact usury. πλεονέκται ἅρπαγες.

Gal. 5. 15. *If you bite and devoure one another*, &c. usurers bite (as before) the borrowers, 1 *Sam.* 22. 2. *Every one that was in debt*, namely to the usurer, and devoure the borrowers and what they have, 2 *King.* 4. 1. *The usurer came to take sons and all. Gal.* 5. 19 20 21. *And such like*, implying this and other breaches of the Morall Law elsewhere implied and expressed. δάκνετε καὶ κατεσθίετε.

5. And as for that alledged place, *Matth.* 25. 26. *Luke* 19. 22.

1. Take it as approving usury, yet then it concludes that usurers are cruell, hard, unmercifull and unjust men; for the unprofitable, evill and slothfull servant accusing God wonderfully unjustly (for the Lord gives talents and increase to the well users of them) the Lord from this false accusation confutes this wayward wretch, wounding him with his owne weapons, as thus; thou sayest that I am an hard man, grant so much (which yet is false) why then didst thou not doe for me as for hard and unjust men who are usurers, &c. which supposition makes nothing for usury.

2. The words are a parable taken from an evill thing, and we are to know and understand,

1. That all things from which Scripture borrowes similitudes are not lawfull, *Psal.* 58. 5. 2 *Pet.* 3. 10.

2. That all things are not good from which we are to learne, for as from unjust stewards, *Luke* 16. so from usurers we should learne spirituall usury, edifying our selves and others what we can.

3. The meaning is that men should be as industrious and diligent to do good, to increase their gifts and graces, as usurers are to do evill, and to increase their wealth.

4. For

4. For it cannot be meant of usury literally, because the Lord takes not away from, but gives more and more to all that have and practice the usury here meant, Ver. 29. whereas it's cleare that he doth soone blast and consume that other diabolicall increase of usurie.

Object. 5. Say not beloved brethren, we may do with our own what we will.

Answ. For we may not murder our brother because our weapons are our own, nor oppresse our neighbour because our money is our own.

Object. 6. Say not beloved brethren, that Christian common-wealths allow of usury, and ours in particular.

Answ. 1. For suppose they did, and should make it a trade without controll, yet could it not be lawfull God forbidding the same: the inferiour cannot abrogate or take away the law of the superiour; the best, yea all common-wealths under the frame and fabrick of heaven are subject and subordinate to God, and therefore cannot annihilate and abrogate his loyall Law.

2. But what if all lawes in all common-wealths are against it, as B. *Iewell* sheweth.

3. As for our lawes, they affirm usury to be unlawfull: they are stiled lawes against usury, to limit and restraine it, not to allow or approve of the same, and our 109 Canon commands Church-wardens to present usurers, and enjoynes to keep them from the Communion untill they be reformed.

Object. 7. Say not beloved brethren, that many good Divines and Preachers think usury to be lawfull.

Answ. 1. Since all the learned and renowned Heathens condemne it, as *Aristotle*, *Cicero*, *Cato*, &c.

2. Since all the ancient Fathers cry out against it as accursed, as S. *Augustine*, *Ambrose*, *Basil*, &c.

3. Since moderne Writers have written unanswerably against it, as B. *Iewell*, D. *Downam*, &c.

4. Since *Iudas* and *Demas* were Preachers approved of by the best, yet evill practitioners.

5. Since the best men have had, and may have their errours.

6. Since

6. Since the allowance of man cannot make that lawfull which God forbiddeth.

7. Since it would bee more charitable and Christian-like for those worthy Divines to shew and signifie their grounds and reasons, to confute all antiquitie, and orthodoxe moderne Writers, rather than to whisper in corners, and mutter in secret by word or letters, that so we also who are contrary minded, if we see it warrantable, may give them the right hand of fellowship.

8. Since such Divines who are allowed by and in our Church cannot be much commended for good Divines, if they approve of or practice usury, they subscribing to our Homilies which say, that goods of usury are from the Divell, and that usurers do worship the Divell.

9. Since (as I have shewed you) Divines are much wrested and wronged in this particular by this fraternity, their fautors and factours.

10. Since (I verily thinke) no one Divine can be produced to justifie and account as good, the present practice of these pecuniary and peccant people. This is but a ruinous and tottering prop and pillar to beare up and support a matter so solid and substantiall, of such weight and importance.

Object. 8. Say not beloved brethren, that usury doth good in the common-wealth, it helpes and relieves many poore and penurious men who otherwise could not borrow, yea it is so usefull, serviceable and beneficiall, that common-wealths could not stand without it.

Anſ. 1. For thus some do and may as well defend the beast-like stewes, it is good to permit them to prevent greater evils. Thus *Saul* pleaded for his disobedience as a good deed to save some of the beasts for sacrifice, 1 *Sam.* 15.

2. How did common-wealths before they used that wicked art of usury? Did they not then live farre better, did they not flourish? Why els did they so cry out against it, and condemne it as unnaturall? thus *Cicero*, *Cato*, *Aristotle* and others, as unequall, a man receiving more than he lends: receiving gaines by anothers losse, as repugnant to good manners. The

Germans

Germans (saith *Aretius*) said they were happy before they knew that wicked art, and why? Because since they lived in gluttony, delights, on other mens goods—this occasioneth idlenesse, to live like drones on other mens labours.

3. The good it doth in common-wealths is easier pretended than proved. It devoureth and desolateth whole families, on whom (I think) depends the good of the common-wealth. Beside lamentable and continuall experience, the Statute against usury in the 13 yeare of Queene *Elizabeth* saith, *the utter undoing of many gentlemen, merchants, occupiers, and others, hath come from the cunning practices of usurers.* And I am sure the Word of God abounds in this kind, *Neh.* 5.11. sheweth that they were no good effects that came from usury, but dreadfull and accursed.

There was a great cry of the people, the husbandmen were bitten and devoured, in them the common-wealth, which cannot subsist without them, *Eccl.* 5.9.

This occasioned an addition to the present pinching dearth, and all this while the usurers hearts were hardened against their brethren as against strangers, *Psal.* 89.23. *The enemy shall not exact as an usurer.* 109.11. *Let the usurer catch all.* 2 *Kin.* 4.1,2. and other Scriptures shew, that if making men to cry out because of poverty, if to impoverish people and bring them into slavery, if to catch and consume all that men have are good for common-wealths, then are usurers to be esteemed as doers of good in the same.

4. Concerning the inevitable necessity of this notorious and noysome annoyance, if truly there is any, I suppose it is a needlesse, and I am perswaded it is a cruell necessity which these greedy money-mongers have pulled upon many common-wealths, having almost wholly eaten up charitable and Christian free lending, yea so farre forth, that within this week I saw one pay 9 d. for the forbearance of 3 l. 6 sh. 8 d. for about six weeks time; and a man complained to me that his sister constrained him to pay usury for the forbearance of 17 l. being her legacy, for halfe a yeares time.

5. And to averre or affirm that common-wealths could not stand

ſtand without this ſinfull ſupporter is much defogatory to the wiſdome and providence of God in diſpoſing of all things.

Ob.9. Say not beloved brethren, that borrowers confeſſe a good turne in having money of Vſurers, they are very deſirous of it, very joyfull of, and thankfull for the ſame; and therefore you may ſafely and ſecurely goe on in this condemned courſe and kind of life.

Anſw. 1. For it is ſuch a good turne ſaith Biſhop *Iewell* as to give cold water in an ague fit, to cure a finger by cutting of an arme, as to cure a blemiſh in the eye by plucking of it out.

2. Neither doth the willing and joyfull acceptance prove the lawfullneſſe of uſury, neceſſity urging ſome, and fooliſh deſire carrying headlong many others to their own ruine, and although no man is willing to receive manifeſt wrong, yet many willingly receive a deſtroying hooke covered over with a faire baite, ruſhing headlong as their blind affection leades them. Beſides there is a miſerable will, as for a man to give his purſe to a theefe, to ſave his life, to caſt his goods into the ſea, to prevent ſhipwracke. Laſtly the poore debtour is uſually like a horſe, which once having taken the bit, although hee often changeth his rider hath ever one or other on his backe, or like a poore priſoner remooved from jaylor to jaylor but ſeldome or never free.

Ob. 10. Say not beloved brethren, that both borrower and lender are gainers, therefore is uſury charitable and lawfull.

Anſw. 1. For by the ſame reaſon officious lies may bee defended, yet are they ſinfull becauſe forbidden: and circumſtances cannot make things ſimply evill to bee good: one theefe is helpefull to another theefe, yet this cannot juſtifie or make theft lawfull.

2. Admit that both bee gainers, yet the covenant made betweene them is unequall and uncharitable, turning an act of charity namely lending into an act of ſelfe-love and covetouſneſſe, and ſo charity is broken.

3. Admit they are both gainers, yet that gaine is to the endammaging of the Common-wealth, people being

compelled to buy at dearer rates, and so the act is unjust and uncharitable.

Ob. 11. Say not beloved brethren, we have no other trade whereby to live, and you would not beg.

Answ. 1. For thus may bawdes, cut-purses, and theeves plead for themselves, yet are they not hereby justified.

2. But rather you and they are worthy double punishment, making choice of such unwarrantable and unlawfull kindes of living, and yet would gaine as much or more then others doe by honest diligence and painefull labour.

Ob. 12. Say not beloved brethren, you do to your debtors as you would be done unto in the like case, and this is according to the rule of our Saviour Christ.

Answ. 1. For it is an easie matter for men who know not wants, and intend not to borrow to say thus, as if a rich man should say to a poore man craving an almes, I will give thee none, and thus doing I do as I would be done unto, when I crave an almes let me be denyed.

2. But is an Vsurer contented that as he hath gained hundreds, and thousands of pounds from others by usury, so that they or others should regaine so much from him?

3. For this rule is not alwaies to be followed, *Abimelech* and *Saul* might not kill, because they desired others to kill them, *Iudg* 9 54. 1 *Sam.* 31.

4 And the Vsurer who saith thus knoweth that he speakes falsely, desiring rather to borrow freely, then upon usury if he stood in need of money.

Object. 13. Say not beloved brethren, that none speake against usury but poore beggerly fellowes who stand in need of money.

Answ. 1. For God the Father, his Son Iesus Christ, the Prophets, and Apostles speake against it. Doe they do so for such ends? monstrous blasphemy.

2. The antient Fathers, Councells, Law-makers, confidently condemne it. Did they doe thus for such carnall and cursed ends? monstrous impiety.

3. Many of our learned and reverend Prelates, and famous

famous Divines, men of eminency and note, much honoured and advanced in our Church, have preached and written learnedly and unanswerably against this venomous viper. Did they doe thus becaufe they needed money? monstrous uncharitableneſſe.

4. The Church of *England*, the Acts of Parliaments concluded with conſent of Kings, Nobles, and Commons have in many Kings raignes condemned uſury. Did they doe ſo becauſe they needed money? monſtrous irreligion.

5. As for us Miniſters, could we finde it to bee lawfull, we would practiſe it to chooſe, as moſt befitting us who want skill, time, and other conveniences to trade and traffique in the world.

Ob. 14. Say not beloved brethren, what ſhall become of widowes, and orphanes if uſury is unlawfull? What ſhall they do to preſerve their ſtocks, and to have livelyhood?

Anſw. 1. For what is this to common Vſurers who are not any ſuch?

2. What ſhall become of ſuch who have no ſtockes, for whom yet God provideth although they uſe no unlawfull meanes.

3. How did the orphanes and widdowes amongſt the Iewes, did God forget them when he made ſo ſtrict a law againſt uſury?

4. Vſury being ſimply unlawfull, how can it bee lawfull for them?

5. Are there no more trees in the garden, but the forbidden fruit to meddle withall?

6. Is not uſury leſſe lawfull for them then for others?

1. Becauſe they have more ſpeciall promiſes of protection and preſervation, *Pſ.* 68. 5. *Ier.* 49. 11. And 2 Becauſe the Lord denounceth more dreadfull judgements againſt thoſe who wrong and hurt them? *Exod.* 22. 22, 23. *Zach.* 7. 10.

7. Let them therefore depend on Gods providence, and promiſes in the uſe of lawfull meanes.

8. For since all mens goods in the world depend on Gods blessing and providence, all men stand to it, and are subject thereunto. Who are you who will exempt them from being subject to Gods providence and disposing? Shall they onely bee exempted that God should not have to doe with their stockes, but blesse he or curse he, they shall be surely provided for to have the principall secured, and yearely so much certaine, especially considering they have so many excellent particular promises made unto them.

Ob. 15. Say not beloved brethren, why may we not as well take for money as for houses and land, *&c.*

Answ. 1. For thus doing you doe not examine your lives by Gods law, whether they be consonant thereunto, but you examine Gods law whether it be agreeable to reason which is absurd, and impious.

2. For the Lord forbids usury, denounceth dreadfull judgements against it, but alloweth of taking money for houses, and land, *Lev.* 25. *Cant.* 8. 11.

3. The Scripture never denounceth judgements against taking reasonable rents for houses and lands.

4. Philosophers, Lawgivers, and all authors condemning usury allow of the other.

5. Vsurers themselves who affirme that usury may not be taken of the poore, will I suppose take rent of them for house and land.

6. There is not the same reason for the one as for the other.

1. For house and land yeeld a fruitfull use arising from the nature of the thing, as the benefit of dwelling, trading, *&c.* but money hath no fruitfull use of it selfe, and if it is fruitfull, its wholly by the skill and industry of him who useth it, and therefore to him the gaine ought to belong.

2. In these things the use and not the property is alienated, and usually they are the worse for letting: in money the same money is not received but so much in value, and for the lending it is not the worse.

3. In things let, the hazzard is the owners not the tenants

or

or takers if they miscarry not through the hirers default, they are onely to pay for the time, *Exod.* 22. 14. and the hire is part of the price for the hazard, but the Vsurer doth not hazard any thing.

4. In things let, as house and land, the owner is usually and often at charges and cost about the same, the Vsurer at none about his money.

5. Land and houses are not usually wasted and spent in the using as money most commonly is.

6. The use of land is separable from the propriety, so that he who payes rent for it, payes rent for that which is another mans, but hee who payes rent for money, payes rent for that which is his owne, the property being his, and he bearing all the hazard, yet (which is strange) the Vsurer for his 100 l. will have 8 l yearely, which 100 l in land, will not give above 5 l yearely.

But reason and resolve after this or the like manner.

1. Is usury which is a gaine exacted by covenant above the principall onely in respect of lending (as Saint *Augustine* defineth it) universally unjust, demanding a sure and certaine gaine and benefit of the borrower, it being unconceaveable and uncertaine whether he shall gaine or loose, or if he doe get and advantage himselfe, it is out of the fruite of his painefull industry and laborious endeavours, accompanyed with the blessing of God, not out of the fruit and fertility of the money.

2. Is usury, exacting gaine for the very act of lending, not onely undecent but vicious, not onely uncourteous but uncharitable and unchristian-like, selling a worke of charity, turning lending which is an act of charity, and therefore ought to bee free, into letting or hiring, an act of covetousnesse.

3. Are there so many places in the booke of God punctuall and precise, direct and downe-right against this savage and supplanting sin of usury, and not any one Text in holy writ, allowing or approving of, countenancing or in the least measure crediting any kind of usury.

4. Was it permitted to be done (when it was) as a plague and punishment, as a dispoyling destruction of the cursed Cananites (usury therefore is no brotherly part, no kind and friendly office, neither do Vsurers deale with borrowers as with sons of *Abraham* and of God, but as with cursed Cananites, Idolatrous Egyptians and such like) being absolutely, when thy were rooted out, forbidden without exception or limitation, as *Psal.* 15. *Ezek.* 18. and other Scriptures do testifie.

5. Is the prohibition of usury a perpetuall rule, a morall duty, and not a judiciall law of *Moses*, as *David* and *Ezekiel* manifest and make plaine.

6. Must we according to that Christian command, and undeniable precept of our blessed Saviour, lend, looking for nothing againe.

First, Lending either to those of whom we cannot hope to receive our owne, no not the principall againe, as *Calvin*, *Beza*, *Downam*, *Zanchy*, and others. Then they who lend to receive more againe are worse then those sinners, *&c.* and all usurious bargaines and practises are by this condemned, which lend not except they may receive above the principall. *Beza in Luc. 35.* saith *Beza*. *If a neighbour is to be helped, no regard being had of receiving againe the principall, much more are usurious bargaines forbidden.*

Secondly, Or lend, looking for no benefit, gaine, or increase for so doing, sinners lending where they may receive like kindnesse againe.

7. Is usury an effect and fruit of cankred covetousnesse, and of dreadfull distrust of divine providence, and therefore Idolatry and infidelity.

8. Doth the Vsurer sin against his neighbour by injustice, uncharitableneſſe, oppression, and cruelty?

9. Do Vsurers sin against themselves and their posterity, leaving Gods curse upon their riches, and wealth of wickednesse which they have raked and scraped together?

10. Is the sinne of usury joyned, and coupled with grosse and grievous abominations, *Psalme* 15. *Ezek.* 22. 12. and is it the order of the Holy Ghost aptly to knit, linke, couple

couple and conjoyne together things which are sutable and of one sort?

11. Doe humane Authors, Philosophers, and other Heathen men censure, and condemne usury as an execrable vice, as *Cato*, *Cicero*, and *Aristotle*, which last in the forenamed place saith, *men neglected honest profitable arts, by meanes of this easie and false kinde of gaine.* He affirmeth, *that usury is farre from equality.* He saith, *it wasteth and burdeneth others, for the private advantage of moneyed men, and therefore that it was pernicious to private mens estates and the Common-wealth. He saw reason why houses, lands, and labour of men should yeeld money, none why money should yeeld money. He thought it unfit that money the matter of permutation should bee matter of merchandise.*

12. Did the antient Fathers with unanimous consent not onely preach against usury as against a most obominable and damnable sin, but also resemble Vsurers to theeves which rob and steale when they sleepe, calling them *latrones pulvinarios.* To the poyson of aspes which so stingeth that a man feeles present delight, and so brings him a sleepe, in which he dieth. To the most execrable and abhorred things, there being *nothing* (saith Saint *Ambrose*) *more horrible then an Vsurer, he is an odious man and his money is a viper.*

13. Are those few authors which are alleeged as patrons and supporters of usury lamentably abused, wrested, and wronged, yea and forced to speake contrary to themselves. They so stinting and and limiting the same with cautions, that it ceaseth to be usury, and speaking of lawfull usury, they manifest their meaning to be of that increase which others call partnership, thankfullnesse and recompence for losse.

14. Hath God ordained and appointed that every man should live in some lawfull condition, and calling, not to eate the bread of idlenes, living on other mens labours, and to fight his battailes in some warranted station and standing, and is not usury any of this sort and society. Then surely we who are and have beene Vsurers will hye and hasten amaine from this so dreadfull and diabolicall course of life; make our

peace with God by true repentance, and testifie the same like good *Zacheus* by restitution. And we who as yet have beene preserved from this uncharitable and unchristian kind of life will more and more forsake and flee from the same, that by this we be not let or hindred from fighting the Lords battels in some pious and praise-worthy stations and standings.

When one had spoken to *Robert Grosthead* Bishop of *Lincolne*, to advance a poore kinsman of his, hee thereupon enquiring what course of life he followed, & receiving answer, that hee was an husbandman, answered, why then if his plough be broken, I will repaire it, or rather then faile, bestow a new upon him wherby he may goe on in his course of life: but so to advance him, as to make him forsake his trade or condition in which he was brought up, that meane I not to doe. Sr. *G. Paul* in the life of Arch-bishop *White* pag. 85.

SECT. 12.

Against changers of callings unwarrantably to leave trades to turne Maulsters, how lawfull, and how not.

3. THen lastly woe to such who through pride, Selfe-love, and discontent, run out of, forsake and leave those particular places and select stations wherein Christ our Commander hath setled them to war this good warfare.

Mistake me not, I pray, as if I thought or taught it altogether, and absolutely unlawfull to divert from this or that particular calling: for changes may lawfully be made, otherwise *Amos* an heardsman by calling had never beene a Prophet, *Amos* 7. 14. Christs Disciples who were fishermen, and of such like occupations had never beene Apostles. *Mar.* 1. 18. *David* had never come from the sheephooke to the Scepter.

1. Change of callings upon private necessity, when a man cannot by his calling maintaine himselfe and those who rely and depend upon him, is I thinke approved of by Saint *Pauls* practise, who herewith enforced, returned to tent-making, not relinquishing the other of more excellency, weight and importance.

2. Change of callings for the weale-publique and a common good, to benefit more the Church and Common-wealth is not to be disproved, contradicted or condemned, but commendable: as for a private man to become a Magistrate, this being warranted by *Moses* leaving *Iethroes* sheepe to governe and conduct the Israelites.

3. For a man utterly and altogether disabled by want of guifts, and abilities, by incurable diseases or the like, to leave

and

and forsake his calling, is I take it not to be disallowed of and discommended, for even *Moses* disabled through old age resigned his office to *Ioshuah*, *Deut.* 31. 2, 7.

4. For a man legally deposed, *Ezek.* 44. 13. or having such a calling which is imposed for a certaine season onely, these must resigne according to the appointment and will of superiour powers.

But as in the field for souldiers to leave and forsake their callings and standings at their owne will and liking, without the will and warrant of their Captaines and Commanders. 1 Argueth much stubbornenesse, pride, disobedience and rebellion. 2 Is a meanes and occasion to disranke and disorder the whole host and army. 3 Disioynts and dissevers each from other, exposing themselves and others to ruine and overthrowe: so in this our Christian warfare, for men who by profession are Christs servants and souldiers, and by him ranked in some particular stations and standings, without good warrant from the good will and pleasure of God, meerely upon their owne wills and liking, for the attainement of greater wealth, pleasure and preferment, or to live more idly, lazily and unprofitably. 1 Argues much disobedience and disloyalty. 2 Is a meanes to disorder the Church and Common-wealth. 3 And to expose themselves and others what in them lyeth to ruine and destruction: as for example,

1. For Ministers of Gods Word through idlenesse, covetousnesse, fearefullnesse or other sinfull and sinister respects, by ends and aimes *Demas*-like to forsake the Gospell, and their profession.

2. For decayed and decrepit serving men or tradesmen to creepe into the Ministery for living sake, for although the change is to the better and more excellent estate and calling, yet how can these more glorifie God, and bring greater benefit to the Church and Common-wealth (which men must aime at in change of callings) these wanting gifts if not of nature, yet of art and learning to do the same.

3. For idle discontented people to part with farmes and livings to be Vsurers or Maulsters. The former of which being generally

generally and groundedly condemned as unlawfull and unwarrantable. And as for the latter although the commodity they deale withall be necessary and usefull in the Common-wealth; and although the disorderly and dissolute drunkennesse of these times makes these manner of men to multiply, & grow rich, yet whether this be a calling allowed by our State, or whether it is warrantable for a man wholly to apply himselfe unto the same (this being as I take it an appertinent appendix belonging to the husbandman, who by this sort of people is much abridged, and abbreviated of one of his maine commodities to his disadvantage and discouragement (and yet hee ought to have all manner of countenancing, and fitting respect the King himselfe being served by the field, *Eccl.* 5. 9) to the enriching, and advancing of men usually idle if not licentious, I much doubt.

4. For men whose trayning up hath beene in husbandry, or in some other honest and commendable arts or callings, to forsake the same through love of idlenesse, and for such other sinfull respects to turne ale-house-keepers. For although necessarily there must be houses of resort and receipt for travellers and traffiquers: although the excessive and extraordinary extravagant exorbitances too much abounding and overflowing in such places, by meanes of the superabundant and unnecessary number of these kinde of people, and the dissolute dispositions of the most of them are rather the faults of the persons then of the places: although men may bee honest (though with much difficulty these having not meane, and many temptations to innumerable inconveniences) in this trade of life, and it were to be wished that none but honest, well qualified, and conditioned men might bee tolerated unto the same: yet for men to relinquish and renounce other courses of life and callings, far more needfull to the Common-wealth, and more free unto themselves, that they may live epicure-like, idly, and unprofitably, cannot but bee condemned as shamefull and sinfull.

5. For men whose education and breeding hath beene to the needle, shuttle, anvile, or other inferiour yet commendable

Christi-

Christian and laudable kinds of living, out of a disdaine of the baſenes of theſe callings, ſelf-conceitednes of their own worth & wit to work wonders, & to manage matters of greater importance, out of a deſire to grow great, to gaine wealth, and get preferment, or to live more idly, and eaſily: for theſe men to forſake theſe callings to turne graſiers, and husbandmen is not in my apprehenſion warrantable; and to my knowledge uſually attended with ſad ſucceſſes, with evill, unlook'd for, and unwelcome events.

Although therfore there is nothing more common (I ſuppoſe I may ſay dangerous alſo) among mortall men then to beleeve and beare themſelves in hand that the eſtate of others is farre more beneficiall and better then their own: we being throughly acquainted with the divers diſheartening, and diſadvantageous diſcommodities of our own callings, little or not at all ſeene into, or perceiving the ſame in other mens.

Although male-contented, yea the moſt of mortall men are continually complayning, ſeldome content, never ſatisfied, but alwaies deſirous to change their condition and exchange their eſtates, ſo that the ſhepheard would be a husbandman, the husbandman a gentleman, the gentleman a ſquire, &c. Little conſidering that this is no ſmall cauſe of great decayes in Common-wealths; that dry and withered bakes and ſhrubs which have beene nouriſhed upon the ſharp and craggy mountaines would ſeeme to be dainty date trees cheriſhed in pleaſant gardens. Yet beloved brethren and fellow Chriſtian ſouldiers, let us perſiſt in, and piouſly practiſe the duties of our perſonall and particular callings without fainting, or forſaking them.

1. Conſidering that as there is no kind of life in the world but therin vile, and wicked men may ſlander their perſons, and looſe their ſoules: ſo there is no ſtate or ſtation in the Church of God but men may therin (if they will) ſerve God, profit themſelves and others: for as the ſtate of Princes and of other prime men having precedency, predominance, preheminence, and prerogatives is good if they abuſe it not: ſo is the eſtate of people of inferiour rankes and orders if they behave themſelves dutifully, and obediently. As the condition of rich men is good

if

Treatise of callings, pag. 757.

if they do graciously and godlily use the same, so is that of the poore also if they have piety and patience. Mr. *Perkins* saith excellently to this purpose, *Men of meane place and calling may comfort themselues in serving men, by performance of some poore and base duties they serve God, and therfore that their service is not base in his sight, and although the reward from men be little, yet the reward at Gods hand shall not be wanting.* And S. *Ambrose* speaking of *Iosephs* humility in doing service, saith, *He advisedly considering that it matters nothing in what condition any man may shew himselfe praise-worthy: but that the purpose of good men is, that they might be approved in whatsoever estate: and that to be singular and excellent, if the behaviour doth commend the condition, rather then the estate the behaviour, for by how much the condition is more base, by so much the desert is more excellent.*

Ambros. Epist. lib. 7. Epist. 44.

2. Considering that during the time of our miserable mortality, our limber and languishing life in every condition and calling there is both trouble and danger.

3. Considering lastly, that we all are, or ought to bee the Lords servants and souldiers, to fight this good warfare hee hath appointed us under Christ our Captaine and Commander, without stragling and starting out of those select stations and standings where in he hath set us, and to which he hath appropriated and allotted us; not deeming the places too vile and abject, or our selves too great or good in them to war this good warfare. When a field is lost, the Captaines blame the souldiers, the souldiers the Captaines, the foreward, the rereward, the battell the wings, &c. whereas if every one who blamed his fellow had done his duty all had beene well. Even so if Gentlemen, Preachers, Farmers, Artificers, rich and poore, and all such others which blame each other, would do his own duty in this Christian warfare, all would do well.

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